Ottawa funds came with strings

Jeff Adams

CALGARY, Alta. — Members of Emmanuel Christian Reformed Church who've become personally involved in a \$200,000 expansion that includes federal government aid have learned a timeless lesson: all that glitters is not gold.

The congregation raised \$100,000 in donations and low-interest loans during 1983 and 1984 to begin financing construction of new offices

and classrooms plus an enlarged nursery, kitchen and lobby.

Then Emmanuel members were elated to learn that Ottawa was willing to provide as much as \$145,000 in additional funding.

The money was available through the ongoing Canada works program. Emmanuel had applied for government help but never expected such a generous offer.

Accordingly, the church went ahead



Addition to Emmanuel CRC in Calgary is in place

Calvinist

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

September 14, 1984 No. 1943

40th year of publication

with plans to completely finish the second-floor interior of the addition—a move that was to have been delayed until more money became available.

Today, although most Emmanuel members are pleased to see the wooden frame of their new building in place, they are disappointed that Ottawa's \$145,000 offer has several strings attached.

Not everyone qualifies

The federal money is never in Emmanuel's hands. Instead, it is passed to workers on the project with the understanding that the church will supplement their wages.

But only people who are currently collecting Unemployment Insurance benefits can apply for jobs on the southwest Calgary site.

It's a rule that eliminates many members of Emmanuel and neighbouring CR churches who'd hoped to ease their financial worries with some temporary wages, but who are either self-employed or out of work for so long that their UIC benefits have stopped.

Luke VanDyk, an Emmanuel member and supervisor of the five-month project due for completion later this year, said he wouldn't be surprised if many of the job applicants he's been forced to turn down are feeling a "bit

of resentment."

They provided important financial support to build the church during Calgary's boom period three years ago, but now when they could use some financial support themselves, a federal job-creation program is keeping them out of work.

"It's frustrating," VanDyk said. "I could get lots of good people but they don't qualify."

Minimal length too long for some

He noted the government program also stipulates that workers must be hired for minimum periods of six to 19 weeks, depending on the trade involved. The problem is that Emmanuel needs most tradesmen for only a fraction of the time required.

The church must supplement an electrician's wages for four months when his skills are needed for less than one.

Continued on page 4 ...

Thinkbit

Post offices stamp our stamps so that we can't use them again. This is a good example of the waste of government we hear so much about these days.

from a grade 5 essay

Lutherans reluctantly accept nuclear deterrence

TORONTO, Ont. (MCC) — A statement adopted at a July meeting in Toronto by delegates of the three-million-member Lutheran Church of America, says that "the possession of Nuclear weapons solely for the purpose of deterrence may be judged as tolerable," not as a permanent policy but for the interim, while a better basis for peace and security is worked out.

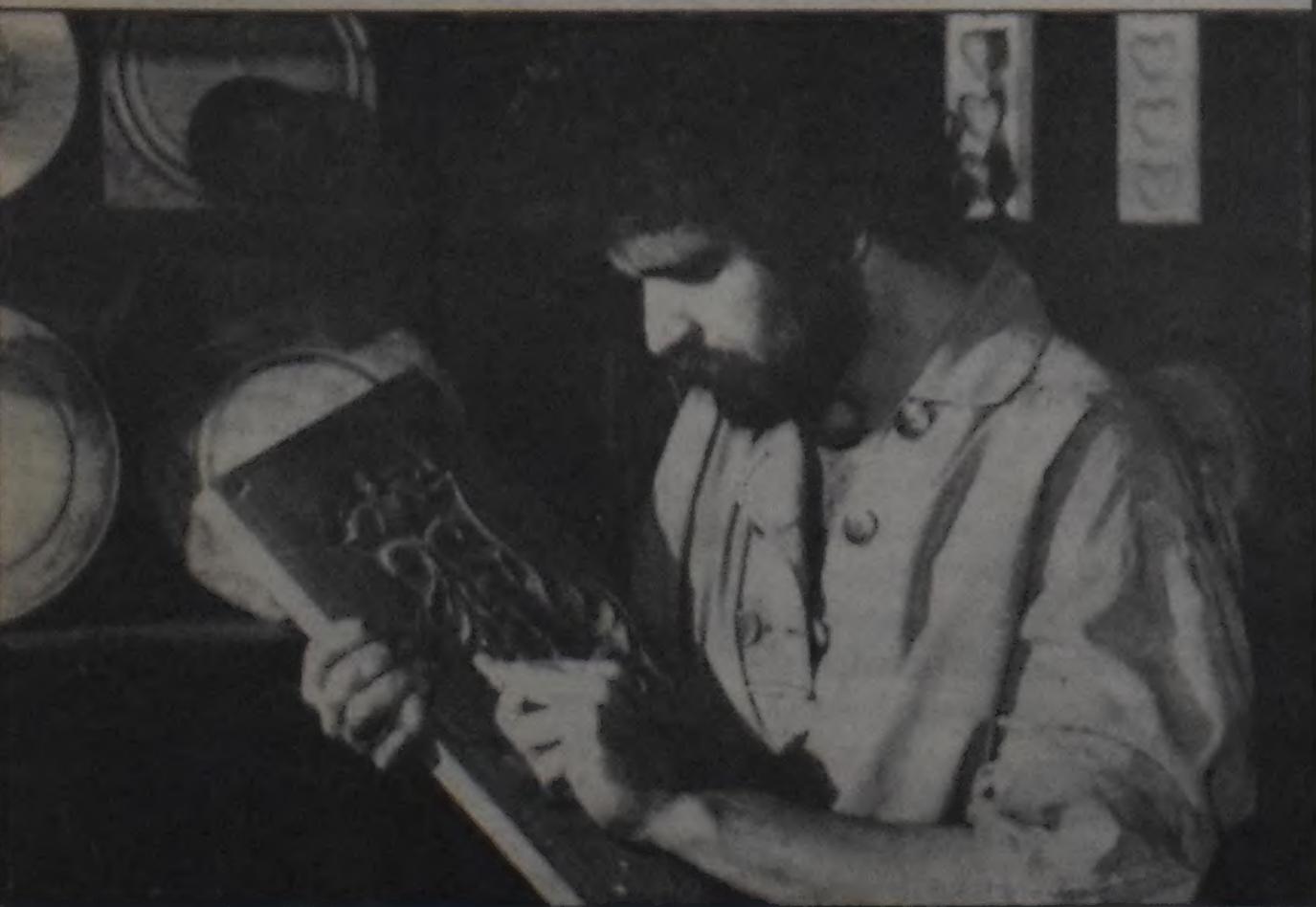
The statement says that war is a "catastrophic consequence of sin." It condemns the arms race and the idea

'national messianism' whereby a country might see itself as divinely called to "save" the world.

It says that there can be no national security without global security and that this in turn requires much more justice in economic relations.

It calls on Christians to be involved in government and politics "to testify to the active presence of God" and to "bring to the common task of peace the love of enemies that is their gift in Christ."

Cabinetmaker works wonders with wood



Stephen, a bearded young man in his 20's, with searching! own eyes and a quick grin, is the official cabinetmaker at Black Creek Pioneer Village, the living mid-1800's community at the corner of Jane Street and Steeles Avenue, in Toronto.

Using tools of the 1800s he learned to make new/old pieces of furniture, to carry out repairs to period pieces and to carve patterns appropriate to the pre-Confederation period in bread boards and cutting boards. For the past two years, Stephen has worked full time at the cabinetmaker's shop, taking over the title and responsibilities completely, a year ago, when his predecessor and tutor left for other employment.

Alberta struggles with private versus public education

Jeff Adams

CALGARY — Alberta parents, teachers and politicians are embroiled in a profound debate concerning what God's role should be in school classrooms.

It is an issue that threatens to take on national proportions because of the rapid growth of private schools, most of them based on religion and supported by parents who became disillusioned with the secular public system.

Statistics Canada reports there were 898 private elementary or high schools in 1973-74 while today there are 1,148—a 28 percent increase in 10 years.

Dramatic growth in Alberta

The growth has been far more dramatic in Alberta. The province reports the number of category-one schools, usually religious-based institutions, has risen to 101 from 44 since 1977-78 — a 230 percent jump in

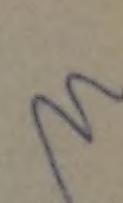
six years.

Part of that rise is due to the financial support that the Alberta government provides for most of its private schools. Students in accredited facilities other than those aimed at the handicapped and learning impaired, or offering special after-hours language instruction, are eligible for 75 percent of the per-pupil grants available to the public system.

But all of that could soon change.

Education Minister Dave King has ordered a major review of the 62-year-old Alberta School Act in hopes of introducing a replacement next spring.

He faces pressure from the Alberta
School Trustees Association and Alberta
Teachers Association, which want the
province to join its other less-generous
counterparts by offering little or no
funding to private schools.
Continued on page 9...





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Canada mail: Second class mail registration No. 0.0451. Postage paid at St. Catharines, Ontario, Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 13, 27, August 10, 17 and December 28, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8: 15-4: 15 p.m.

Canadian Calvinist founded 1945.

Contact founded 1949.

Calvinist Contact since 1951.

preceding week. Classified advertising deadline is Thurs. 8.30 a.m. for the next week's issue. See classified page for rates.

The publication of comments, opinions or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.

Subscriptions:

Canada: \$22.50 for 47 issues; \$42.50 for 94 issues.

US: \$20.00 US for 47 issues; \$38 US for 94 issues.

Airmatt: \$75.00 for 47 issues.

Display advertising deadline is Wednesday at 8:30 a.m. of the

Advertising

Editorial

He who sits in the heavens ...

The September 4 election gave Ottawa a substantial facelift. It also redrew the political map of Canada with 212 of the 282 chamber seats going to the Progressive Conservative Party. It's a greater majority than any party needs to govern.

What this dramatic turnabout, especially in Quebec, demonstrates is that there is very little difference between the two major parties. How else can one explain the huge shift in loyalties at a time when no real issues were adequately addressed and no profound principles were even touched upon?

Are the people always right?

But, Mr. Turner said in Vancouver Quadra on the night of his party's defeat that the people of Canada, as always, are right. We may interpret that statement to be an indirect way of acknowledging that reality is what it is and you can't escape it.

As Christians we don't talk that way. We don't say "the people are right," in order to explain the inevitable. We look up and say, "The Lord reigns, even if people don't know how to act responsibly at the political level." That is by far the best way of facing reality.

Not that the Liberals or the New Democratic Party should have won instead of the Conservatives. Right or wrong has little to do with choosing between three varieties of pragmatic humanism. It's the lack of principial discussion that makes us withhold the ultimate compliment that people are right.

A lot of the electoral choice must be explained in terms of instinct rather than thought. People "sensed" that it was time for a change. People "did not like" Turner's halting style. Brian Mulroney "looked like" a winner. The patronage question

"turned people off," even though they knew that every government more than dabbles in the appointment of favourites. If the election showed anything it was that a whole nation can be persuaded to like one party better than another ... for the time being.

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Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Eilen B. Zwart.

The Progressive Conservative Party, even with the huge majority it now enjoys, is safe for only four or five years. Who's to say that Turner will not be Prime Minister in 1989? Shakespeare's Antony was right when he asked, "Friends, Romans, countrymen, lend me your ears." You can only borrow the people's ear. They won't let you keep it.

That which remains

But the absolute reliable and stable factor in all this is that the Lord cannot be bribed, cannot be swayed, cannot be manipulated. He determines the course of the stars and the planets. He is bringing the nations into His kingdom. He has governed Canada ever since it existed.

It now pleases Him to rule Canada through a Conservative government with a weak opposition of 70 members. We therefore honour the government. We welcome Brian Mulroney as the new Prime Minister of Canada. We ask for God's guidance and blessing to rest on Parliament.

The task is not easy. The government needs time to bring about needed changes and we must be patient. May God, who, as always, is right, direct and protect us. In the meantime, may we His servants be faithful witnesses to the fact that political healing comes only through rejection of all idols and the continual walking in His ways.

... shall laugh them to scorn

We rejoice with Mr. Lyle McBurney "and his fellows" that the verdict of Mr. Justice Muldoon was favourably inclined to their contention that all tuition fees should be tax deductible.

We are careful not to pin too many expectations on the outcome of this court case. Very likely, Revenue Canada will appeal, and a higher court may even overturn the verdict. Then too, there are some specific considerations that apply to the three schools in question in the McBurney case that may or may not carry over to the bulk of Christian schools.

But the judgment is still significant even if all the predictions of the most cynical among us come true.

Consider the fact that a federal judge of Canada declares that the public schools "... do not impart that hour-by-hour, subject-by-subject infusion of Christian values and interpretation of subject matter which the plaintiff and his fellows seek for their children." A little further he writes that a Christian curriculum is more than the studies of The Bible and the Christian religion: "Christian thought, perceptions, values and works permeate the entire educational formation"

That is pure gold if you're looking for confirmation that Christian schools do not merely add a dressing to a secular curriculum. How difficult it often is to get this point across even to Christians who believe that education is basically neutral.

Notice too how the judge says that Canada is a secular state, yet it is founded upon principles which recognize "the supremacy of God." He concludes that the state should protect religion. That comes close to what the Belgic Confession says in Article 36: that the government should "protect the sacred ministry, that the kingdom of Christ may thus be promoted."

Another significant part of the judgment warns Revenue Canada not to set at naught the public policy which favours and protects the advancement of religion. Isn't it wonderful to see bureaucrats being put in their proper place?

Finally, reading the judge's interpretation of the eloquent testimony of three witnesses is heartwarming, to say the least.

With so many good reasons, we just could not resist printing the full version of the judgment for the benefit of our readers. Use it in your promotional brochures! And publicly thank God, who always gives us the victory in Jesus Christ.

Letters

A daughter of Abraham observes her brother

When Alice Los observed a son of Abraham, during a flight to her homeland ("Small Talk," July 20), she experienced mixed feelings when she observed him celebrating a Jewish holy day.

Most likely it was on the day when
Jews don't have breakfast, in order to go
soberly to the temple with their fellow
believers. They ask God if there is
something in their lives they are not
aware of, so they can enrich themselves
and ask for forgiveness.

They may dwell on Psalm 51: "And in the hidden part thou shalt make me to know wisdom. Purge me with hyssop

and I shall be clean. Wash me and I shall be whiter than snow. Create in me a clean heart. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation."

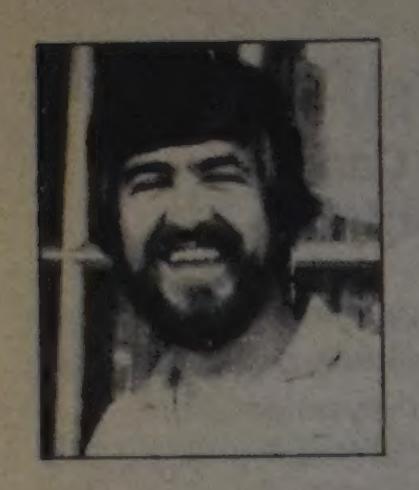
Read the psalm with the Jews in mind, as they go with their Rabbi from verse to verse.

When my Jewish friend told me about this holiday, I was thinking, here is a son of Abraham who knows the Old
Testament from cover to cover, and is very concerned about a hidden sin he wants to know.

As a believer in the New Testament, I also claim Abraham as my Father, because he is the father of all believers.

You may ask if there is any connection between me and my Jewish friend. I

JUST A MOMENT/HERMAN BRAAMSMA



"Ithink God is the nicest Person lever met" (10 year old at Day Camp)

This summer I was privileged to be a Counsellor at a Day Camp sponsored by our church. I learned an awful lot. In the Bible study which we had every morning the kids were great in their questions and responses.

One experience especially was an eyeopener to me. On that particular morning, I had asked the children to reflect on who God was: like what kind of mental image did they have of Him?

What delighted me was the real way in which kids freely related their picture of, no, really their relationship to God.

Wrote one child: "God is kind, understanding, and forgiving. You can trust Him because He loves you." Another one: "... God is the nicest Person I ever met." A third wrote: "I love God because He is kind but strict." A fourth: "God is shiny and strong, mighty and perfect. He is like a man who can do everything."

Not only did they speak about Who God is, they even had very definite notions of what God looked like, impressions gathered no doubt from Sunday School and family devotions.

No less than 40 % of my class picture God as having a beard and (they were emphatic about this), a moustache, both coloured brown. I was amazed at that last detail. I mean that children would consider it important to include that, as they all did.

Some 65% mentioned that God was clothed in white, spotless, shining robes. Many mentioned that He was very tall, very great, very large. A radiant Being, Who moves, as one youngster put it, like wind and air, invisible on earth.

Five children mentioned the colour of His eyes.

Now, understand me well. I'm not sharing this with you because children are so cute. I am sharing this with you because children are so real, and God is such a real fact to them.

When we say: God is a Person, it is likely to be a theological statement. When a child says it, it is likely to be an experience. When we say: God loves people, we have to explain right away that, no, we're not Arminian, and yes, the Spirit must open our hearts to that love, and, and ... When a child says that, she may simply believe that as a personal truth.

The Bible mentions faith like a child, simple acceptance of God's grace. May our experience of God be as real as that grace.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Toronto, Ont.

longerletter

Editorial not fair to NDP

I was disturbed by the lack of balance in your editorial of August 31, 1984.

Ordinarily I find your writing helpful in clarifying issues. I found this piece an unfortunate exception.

I don't disagree that NAC misrepresents the true number of women it speaks for. Many members of the groups belonging to NAC are unaware of its policies. I also agree that compulsory membership in unions and professional associations should be changed.

However, you write as if you have just discovered that much of "democratic" politics involves the actions of groups in society who join forces to lobby and put pressure on government. This often creates unholy alliances, but these alliances are certainly not the sole domain of the NDP and NAC. This kind of power block politics has been part and parcel of North American politics for years.

That doesn't always make it right or responsible, but I fail to understand how it represents a foretaste of collectivist society. It's my understanding that in a truly collectivist society groups of this nature would not be free to form or at any rate to express their views.

Furthermore your speak of collectivist society, socialism, communism, and the NDP as if they were all the same thing.
There are fundamental differences between them. In addition, all the major parties associate themselves with groups that have compulsory membership. How does only the NDP become equated with "an enslaving ideological elite"?

Finally, although your editorial opens with a statement that some of the issues presented deserve attention, the editorial is not really consistent with that. Not when you dismiss affirmative action and daycare with one broad sweep of the hand.

In fact most Christian groups dismiss the feminist movement and others like it with one generalizing sweep and thereby leave themselves free to ignore the issues raised by these groups. For example, are you against affirmative action in principle, and if so, how would you address inequities in the workplace. You decry universal daycare, but what about affordable daycare for the working poor and those currently on government assistance? Surely this would help family life by providing a step in the way out of the cycle of poverty.

Frankly I find it ironic that we who speak so strongly against the nature of humanist liberation groups do not ourselves provide alternatives on the issues they raise. We often, like them, limit ourselves to issues that are important to us. It seems to me that in the final analysis the accusing finger must also come full circle.

Finally, let me say, that I was not pleased with the debate either. But I was disheartened because I saw all the parties giving the answers that they felt the group sponsoring the debate wanted to hear. I don't think it would have mattered who sponsored the debate.

It was typical of an election in which the debate has centered on whose promises are going to cost the most. Not one of the leaders spoke to the reality that there is a limit to the amount of money government has to spend and priorities must be set. I don't think the NDP has a qualitatively different answer than the other parties to the problems facing Canadians. None of the leaders is dealing honestly with the issues. And that is the real tragedy of this election.

Stephanie Baker Collins, St. Catharines, Ont.

Reply to Stephanie Baker Collins

Thank you for writing a letter that challenges my editorial of August 31. I felt rather strongly and wrote rather passionately. I rendered what I would consider a prophetic type of judgment, which, as prophetic judgments go, did not take in all the refinements of exceptions and comparisons.

Whether that makes for an unbalanced editorial I am willing to submit for judgment to others.

Let me first of all explain that the editorial in question came out of a very uncomfortable feeling of deja vue I got while watching the women-sponsored debate. I felt that I had come across a similar evil in my reading of utopian societies. Does that mean that I am naive about other evils going on in the democratic process? I hope not.

Continued on page 5 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

believe there is; we have in the Old Testament a common root of faith.

> K. Mazereeuw, Mississauga, Ont.

The angle given by Alice Los is that the Jewish traveler needs to meet his brother Jesus before the family of Abraham is complete.

Editor

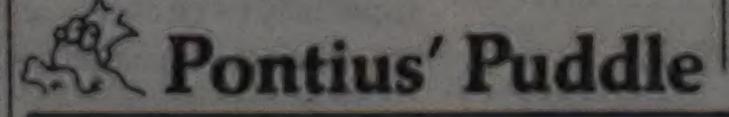
Requiescat in pace

There have been, on a couple of occasions, mild objections raised to the illustration "Pontius' Puddle." There has also been mixed praise, and quite rightly so.

It may sometimes be a trifle silly, but more often it's to the point, as in the Sept. 7 issue.

As for "Kuyper's Kapers," well, things

may generally be said to improve with age, but that old adage admits of some glaring and indisputable exceptions: crabgrass, Ontario cars, grubs and soggy cigarette butts. Not to mention recycled





politicians, last week's stemmed roses, a sagging mattress, frontal nudity. We now add "Kuyper's kapers."

Thus far it has been unremittingly silly. A gaffe. A misappropriation of history. An insult to our heritage. A personal travesty.



Are readers too thunderstruck by the inanity to lobby for its withdrawal? Well, you have my vote. "Ik heb gezegd."

for Abraham Kuyper J.C. van Oosterom, St. Catharines, Ont.



Society

Tax burden up 837 percent since 1961

C.C. staff

The Vancouver, B.C.,
Institute recently released a
summary of the latest results of
its ongoing assessment of the
Canadian tax system. The
product of over a year's
research involving the analysis
of 53 different tax categories, 21
income sources, and the
activities of three levels of
government, the Institute's
study exposes the direct and
hidden tax burdens that
Canadians bear.

The results are mixed: while on the whole they indicate that the tax bill of the average family has increased 837 percent since 1961, they indicate that the rate of increase in the tax bill has been slowing in the most recent years.

The reason for the moderation is the increasing extent to which governments (especially the federal government) have engaged in deficit financing. The bonds that governments issue to cover these deficits are, in effect, deferred taxation since tax revenue must ultimately be raised to pay the interest and redeem the bonds. In order to account for this deferred taxation, the Institute has calculated the tax burden of Canadians both including and excluding the deficits.

The Consumer Tax Index

In 1976 the Fraser Institute began compiling an index of taxation called the Consumer Tax Index. This index monitors the tax bill faced by the average Canadian family over the years. In 1961, for example, the average family had an income of \$5,000 and faced a total tax bill of \$1,675; by 1983, the average family was earning \$31,000 but of that \$15,688 went to the tax collectors at the federal, provincial, and

municipal levels in the form of hidden and direct taxes. The Institute's tax index shows that the tax bill of the average family has increased by 837 percent since 1961. Including deferred taxation, the Balanced Budget Tax Index increased by 1,103 percent.

Tax rates on the rise

The Institute's calculations show that for a time around 1975 the tax rates faced by the average family stabilized. That was due to the fact that governments at all levels - but especially the federal government — began deferring taxes by issuing bonds to finance their expenditures. That meant less reliance on tax revenue and, hence, the possibility to allow average total tax rates (excluding deferred taxation) to stabilize after rising steadily in the preceding 15 years. However, the slowdown was short lived and during 1983, notwithstanding historically high deficits, tax rates for all families were up strongly over the 1976-1978 level.

Who pay the taxes?

The Institute also examined the proportion of the total tax bill paid by the various income groups in the economy. That analysis revealed the fact that in 1978 the top 30 percent of families (those earning \$32,000 or more) paid 61.3 percent of all taxes levied by government. The top ten percent accounted for 31.1. percent.

Focus on Income Tax

The Institute's analysis of personal income taxes is particularly revealing. It shows that about 53 percent of all income taxes were paid by taxpayers with incomes in the range of \$15,000 to \$35,000 but that the top 20 percent of

taxpayers contributed 54.2 percent of the total income tax bill. The same top 20 percent received only 42.7 percent of total income earned.

The not-so-obvious tax

One of the most revealing calculations provided by the Institute's study is the relationship between income taxes and other taxes. While most Canadians are used to considering income taxes as the most significant taxes they pay, the fact is that other taxes account for a larger fraction of the total tax bill. In 1983, for example, the average family paid income taxes of \$5,216. Other taxes, ranging from oil and motor vehicle taxes to amusement and property taxes. amounted, in total, to \$10,472. In other words, taxes other than income taxes accounted for nearly 67 percent of the total tax bill of the average Canadian family.

Deferred taxation the balanced budget tax rate

Once again, the Institute is providing a calculation of the tax bill that Canadians would have to face if governments had to finance all expenditures from current tax revenue. In effect, governments have been able to increase expenditures in recent years while letting the average tax rate fall or be lower than it should be because they have increasingly resorted to deficit financing - i.e., issuing bonds. However, these debts and the interest on them must ultimately be paid and the current value of those future liabilities is, in fact, equal to the amount of the deficits being accumulated.

The Institute's "Balanced
Budget Tax Rate" is calculated
on the basis of all levels of
government paying as they go
— or operating on a balanced
budget. For each year, the
calculation shows what the tax
rate would have been had all
levels of government balanced
their budgets in that year. (The
results do not include the
borrowing of Crown
corporations or other agencies.)
The results are very interesting:

Total Tax Rate All Levels of Government — All Taxes (per cent)

(per cent)									
Year	Excluding	Including							
	Debt	Debt							
1961	22.1	22.1							
1969	27.5	30.2							
1972	29.7	33.3							
1974	30.2	34.3							
1976	27.3	30.5							
1978	30.2	35.3							
1981	31.8	35.4							
1983	33.2	42.6							

The fiscal illusion

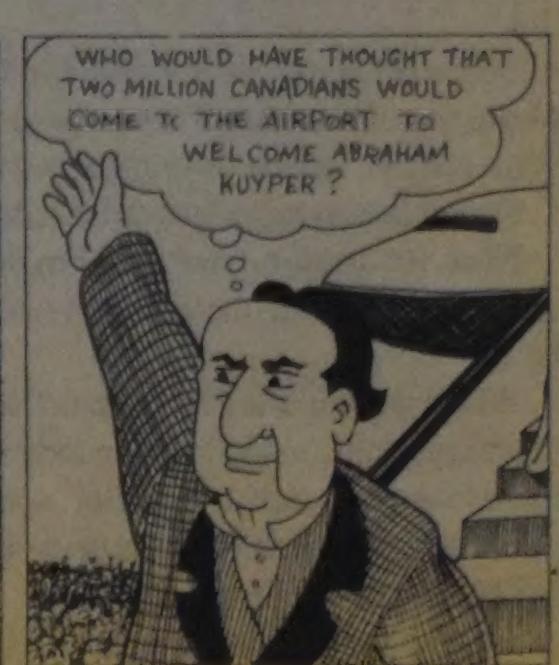
The comparison of the overall tax rates indicates that once borrowing has been taken into account, the apparent stabilization in tax rates that began in 1974-75 has actually been reversed. It also shows that the aggregate tax rate in 1983, including debt issued, is nine percentage points higher than the apparent tax rate that Canadians faced. To the extent that Canadians have been made to feel better-off by the stabilization of tax rates, they have been subjected to a fiscal illusion.

Cross Canada comparison

Average family incomes vary quite markedly across Canada. In 1983 they ranged from \$25,000 in Newfoundland and Prince Edward Island to \$35,500 in Alberta.

Kuyper's Kapers









Ottawa funds

... continued from page 1.

Chris Alberts, Chairman of Emmanuel's building and grounds committee, said its members voted recently to step outside the government program by hiring certain tradesmen themselves.

The church must pay the workers' full wages. But Alberts said that is still cheaper—especially since construction jobs are scarce and prices are low—than supplementing tradesmen's salaries for far longer than they are needed.

Program offers some relief

"The government program doesn't work," Alberts said.
"Still, we really can't lose."
That's because any money
Ottawa does provide is money that Emmanuel would have been forced to kick in on its own.

VanDyk said the government

has paid most of the wages collected by about 12 carpenters and labourers who work on the project regularly.

Alberts said painters that will be needed this fall will also get most of their wages from Ottawa. But he still feels people whose UIC benefits have expired should be eligible to work on the site.

Gorman said a couple of other Southern Alberta churches are taking advantage of the Canada Works Program, which provides employment incentives for non-construction opportunities throughout the country as well.

Upon hearing that other local churches are also considering making applications to Ottawa, VanDyk said: "I would tell them to take advantage of it, but be more aware of the rules."

A tested guide for newcomers to the faith; ideal for advanced church school classes, study groups, and personal enrichment. (with volume discount) (plus \$1.50 postage and handling) Guardian Publishing 99 Niagara St., St. Catharines, ON L2R 4L3

By Grace Through Faith

by Remkes Kooistra

News

Press Review

Carl. D. Tuyl



B oringly predictable, and with built-in inevitability our country follows the swing of most Western nations to the right. The election results are only part of that phenomenon. There are and will be many more governments to the right. Already prominent people are discussing the return of the death penalty, the squeezing out of social services, and the raising of trade barriers.

The return of the death penalty is no deterrent to violent crime, the limitation of social services is a betrayal of the poor, and trade barriers have never accomplished anything in terms of economic profit. It is all part of the political and socioeconomic climate. We all are guilty of gullibility, believing in the easy quick fixes of the demagogues who don't even write their own speeches.

nough already! I went out of my way researching for you the real news of the week, which was a difficult task with all the election hooplah going on in the press.

There is first of all the Rev.
Mr. Ben Crockett. Rev.
Crockett has made a decision which is, to say the least, somewhat controversial. Rev.
Crockett has made it known that he will not officiate at weddings when they happen to coincide with the matches of the local soccer team. First things first,

the reverend determined, and in his mind there was no doubt about what was more important.

nd while we are speaking about weddings anyway, the Chinese government has told the Chinese bachelors that they are too picky. "Almost all the men insist that their wives have the face of an actress, the figure of an athlete, the attitude of a waitress, the voice of an announcer, and the culinary skills of a chef," complained the People's Daily, the official Communist party newspaper. The party wants their bachelors and spinsters to get it on with weddings, but the Chinese singles are not cooperating.

Marrying off lonely hearts is not China's only problem. The Chinese also have a food supply problem, often due to long spells of dry weather in some areas. Chinese scientists are now contemplating moving rainclouds from the well watered south to the dry, but potentially rich, agricultural lands of the north. Now why didn't I think of that?

There is more news that may have escaped your attention. The Soviets always make the headlines.
Chernenko is of the opinion that this friendliness between East Germany and West Germany has now gone far enough, and

he has pulled on the reigns of Comrade Honecker's bridle. Moreover, Comrade Chernenko is troubled by corruption in his bureaucracy. It appears that many of his civil servants are not to be trusted. At least many of them have lately been caught with their hands in the till. Comrade Chernenko is disturbed about this and promises drastic measures; and he is not referring to sentences to be served on weekends. He is talking firing squad! Even in Mother Russia the party moves to the right!

here is increasing tension in both Canada and the United States about the outcome of the annual pumpkin-growing competition, which keeps the rest of the world spellbound. The Yankees, smarting from successive defeats at the hands of Canadian growers, have resorted to tactics which violate the international agreement on amateurism by offering \$10,000 (yes ten thousand smackeroo granolas) to the first American to grow a 500-pound pumpkin. The record is, of course, held by a Canadian who weighed in with a 493½ lb. monster pumpkin.

This was not the only crisis in the USA. There was also toilet trouble aboard the space shuttle. Which is the more remarkable when you consider

that the construction of this particular comfort station had cost more than twelve million dollars. First time out the thing plugs up! Fortunately, the astronauts could rely on the space arm, manufactured in the True North Strong and Free, and costing some twenty million dollars, to fix the problem. I am told that a plunger would not have done the job, so don't send letters to the editor about waste of money.

am told that a staff position will soon be available in Grand Rapids for a functionary to set up a system of classification for ministers and members of the Christian Reformed

Church. The whole system will be computerized, of course, and calling consistories will be able to analyze the soul of any minister simply by pressing a button.

The computer will show information like the following: Rev. Jansonius, SL, AH, FWIO, AA, MP and a whole lot more. The forementioned letters indicate: semi-liberal, anti-homosexual, for women in office, alcoholic anonymous or against apartheid (take your pick) and moderate preacher.

Carl D. Tuyl JN
(just normal)

Now that Canada has a new government ...

This is a good time to reflect on what the Belgic Confession, a Reformed confession of faith, has to say about the task of the government and the citizens. Since we do not detest Anabaptists, we leave out the final paragraph.

We believe that our gracious God, because of the depravity of mankind, has appointed kings, princes, and magistrates; willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He has invested the magistracy with the sword for the punishment of evildoers and for the protection of them that do well.

Their office is not only to have regard unto and watch for the welfare of the civil state, but also to protect the sacred ministry, that the kingdom of Christ may thus be promoted. They must therefore countenance the preaching of the Word of the gospel everywhere, that God may be honored and worshipped by everyone, as He commands in His Word.

Moreover, it is the bounden duty of everyone, of whatever state, quality, or condition he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in their prayers that God may rule and guide them in all their ways, and that we may lead a tranquil and quiet life in all godliness and gravity.

Editorial response

.. continued from page 3. But I do think there is something unique about the evil I discerned. You write, "all the major parties associate themselves with groups that have compulsory membership." Unless I am mistaken, that is not so. I can't think of a single group with compulsory membership that aligns itself either with the Liberal Party or with the Progressive Conservative Party. I can think of corporate donations being given to these parties, but they do not involve compulsory membership or compulsory check-off.

Idon't think I spoke of a "collectivistic society, socialism, communism, and the NDP as if they are all the same thing." I drew a comparison which shows a similarity. The similarity is that just as a collectivistic society claims to speak for workers, housewives and youth when these are not consulted, so the NDP claims to speak for the workers when these are not consulted, and the NAC claims to speak for 3 million women when these are not consulted.

And they do so through organizational pyramiding. Communism too makes use of all kinds of subgroups not freely organized, just like unions are not freely organized.

Membership in the Communist party and its subgroups brings material rewards, just like membership in unions brings material rewards. (Our eldest son is a carpenter, who could make twice the amount of money he now makes if he joined the carpenters' union.)

action with one broad sweep of the hand. What I do dismiss is the broad sweep application of affirmative action. Setting up quotas for women in the workplace, for example, would be too arbitrary and sweeping. That is what I had in mind.

Universal daycare I dismiss out of hand. That by its very nature is too sweeping. The examples you give do not constitute universal daycare. They are selective kinds of daycare, that may be administered with discretion.

You feel that I have unfairly singled out the NDP in my

editorial. I can appreciate the sentiment. To a large degree the three major parties differ very little in approach and policy.

But my distinction has something to do with the distinction I make between the oppression of a non-ideological, selfish tyrant and the oppression of an ideological, idealistic movement. The one is a dictatorship which hurts the body more than the soul. The other is a totalitarianism which hurts the soul more than the body.

Itend to place the Conservatives and the Liberals with their non-ideological pragmatism in the category of potential dictatorship and the NDP and NAC with their idealism of class and gender struggle, in the category of potential totalitarianism.

I don't like to choose between the two, but if I must choose, I will choose the dictatorship. Bert Witvoet



Church

Prayer assembly described as "transforming experience"

SEOUL, South Korea (EP) - A week-long International Prayer Assembly for World Evangelization, held here from June 5 to 11, brought together over 3,200 participants. About 2,200 Koreans joined with more than a thousand Christians from 68 other nations for the unique function which is thought to be the first international gathering in the history of the church to have been convened to focus specifically on prayer as a means to awakening the church to the global evangelization mandate.

Evangelical Fellowship and the Lausanne Committee for World Evangelization (LCWE). The gathering concluded on Pentecost Sunday, which is being observed annually as a Day of Prayer for World Evangelization. Leaders and participants described the weeklong involvement at the Assembly and with Korean Christians as a "transforming experience."

Literally hundreds of those who have come here are returning to their own countries with fresh vision and enthusiasm for prayer, and with plans to accelerate existing prayer movements and to establish a stronger network of prayer in their circles of influence," said Mrs. Vonette



Young Nak Presbyterian
Church, which is the largest
Presbyterian Church in the
world (60,000 members). That
church's pastor, Dr. Cho Choon
Park, was co-chairperson of the
Assembly. The program
provided a balance of plenary
addresses and workshops,
gatherings for national and
regional participants to discuss
strategy, and firsthand contact
with Korean Christians and
churches.



Top, Mrs. Vonette Bright, chairperson of the Lausanne Committee Intercession Advisory Group, was co-chairperson as well as one of the main speakers at the International Prayer Assembly for World Evangelisation. Bottom, As the International Prayer Assembly for World Evangelisation opened June 5, at Young Nak Presbyterian Church in Seoul, Korea, participants from 69 nations rose to their feet to greet a procession of conferees carrying flags of the nations from which the gathering of christians had come.

Bright, co-chairperson of the Assembly and chairperson of the LCWE Intercession Advisory Group.

Most sessions were held in the

Rime or Reason

In the "Good Samaritan"
the lesson is a paradox
Please explain it if you can—
the passers-by are orthodox.
Sy Nodd

Pastor Pete accepting a call felt a bit like Lot once did, finding the grass across the wall not greener by one whit.

Klaas Sis

-Pastoral Pondering

"Our world belongs to God"

Morris N. Greidanus

As followers of Jesus Christ, living in this world, which some think they can control. but which others view with despair, we declare with joy and trust: Our world belongs to God!

Do these words look familiar to you? Then you've been peeking into the 1983 Acts of Synod of the Christian Reformed Church, reading the April 9, 1984 issue of The Banner, or you are one of the buyers of the almost 9,000 copies of the Christian Reformed Church's Contemporary Testimony that had been sold by May of 1984.

There are other ways you could meet this new statement of faith, of course. When the 1983 CRC synod approved this contemporary testimony for three years of provisional use in worship, education, and outreach, its Board of Home Missions tied in their "Our God Reigns" theme with it. Christian Reformed pastors also received an information package from the committee that has been working on this statement of faith. The package includes samples of the liturgical and study versions of the Contemporary Testimony, "Our World Belongs to God", suggestions for liturgical use, and a 29 sermon outline for using the Testimony in preaching.

Several churches are already hearing such sermons as a change of pace from using the catechism or one of the other confessions in the second service. Bible study groups and adult education classes are using the study version of the Testimony in their meetings. This study version explains 25 topics in the Testimony in greater detail and covers subjects from missions and education, through the occult, inerrancy, and abortion, to marriage, and aging.

Looks like Catechism

This contemporary statement of our faith looks most like the new translation of the Heidelberg Catechism. Its brief paragraphs of short lines lend themselves to unison and responsive reading. Two Grand Rapids churches even began their study of the Testimony with a special service which featured a complete reading of the 62 paragraphs of the Testimony. After the preamble, which explains the main idea of this statement of faith (over against the secularism of our day we confess God's kingdom), they read through the sections on creation, fall and redemption, responding in various places with fitting music, hymns, or prayers.

Structured like Confession

The structure of the Testimony is most like the Belgic Confession; it follows the same creation-fall-redemption theme. On the way it touches on matters that concern us more recently, such as missions or the gifts of the Spirit, and on new ethical issues such as abortion or pollution. Such statements are quite brief. For example, par. 16 says this about abortion and euthanasia:

Respecting life as God's gift.

we foster the well-being of others

and protect the unborn and infirm from harm.

This statement is expanded in the Commentary section.

There, a one page essay summarizes the teaching of the

There, a one page essay summarizes the teaching of the Christian Reformed Church on abortion and refers to the 1972 synodical study report.

Also like Canons

These commentary sections include a "rejection of errors" in most cases. In this way the Contemporary Testimony is like the Canons of Dordt.

So you see that this Contemporary Testimony borrows in form and content from our other confessions. Next week we'll consider why the CRC asked for it, and how we got it.

Morris Greidanus is pastor of the 1st CRC, London, Ont.

Questions on controversial issues

The Telkwa, B.C., Christian Reformed Church requests Classis B.C. to overture Synod to provide the churches with guidelines for counselling couples considering Artificial Insemination by Donor.

Grounds:

(1) There are those in the denomination who are using this means for having children, even outside of marriage (The Banner, Nov. 14, 1983, p. 10) (2) While many are opposed to A.I.D., (Majority Report to

Classis B.C. July 29, 1978), there are also those who propose A.I.D. as a blessing, a permissable alternative to adoption, "a procedure given by God's grace to make it possible for some of His fallen Humanity to fulfill His creation mandate who would otherwise be unable to do so" (Minority Report to Classis B.C., July 29, 1978)

(3) Although studies have been made on the issue, no final guidelines have been

Worship and its substitutes

According to Dr. R. Webber of Wheaton College, there are at least 4 substitutes for true worship current today: 1) the lecture approach, a worship mentality that views the sermon as all-important and all else preliminary; 2) the evangelism approach, which turns the service into a tent meeting for getting people saved and makes the altar call the climax; 3) the entertainment of the masses approach aimed at drawing large numbers of people to a kind of three-ring circus — the delight of TV ministries; 4) the self-help approach, the "ME" generation in church clothes, attempting to find the rich,

popular, self-assured, fulfilled, wonderful me through Jesus.

Webber reminds us that the Reformers gave the worship service back to the people but the people have now given it back to performers. Biblical worship is God-centred. We tell and act out the redemptive story and respond in praise to God's presence. Worship is not what is done for us but what we do; it is not to get but to give. The right question for us today then is not. What did I get out of going to church? but, What did God get out of me this Sunday?

John M.V. Koole, pastor, Trenton, Ebenezer CRC established by any Classis or by Synod. Classis B.C. has extensively dealt with this issue, but came to no final decision. Considering the difference of opinion on this matter, guidelines would be very helpful to aid local churches and consistories in dealing with the problem.

Church News

Christian Reformed Church

New Clerk

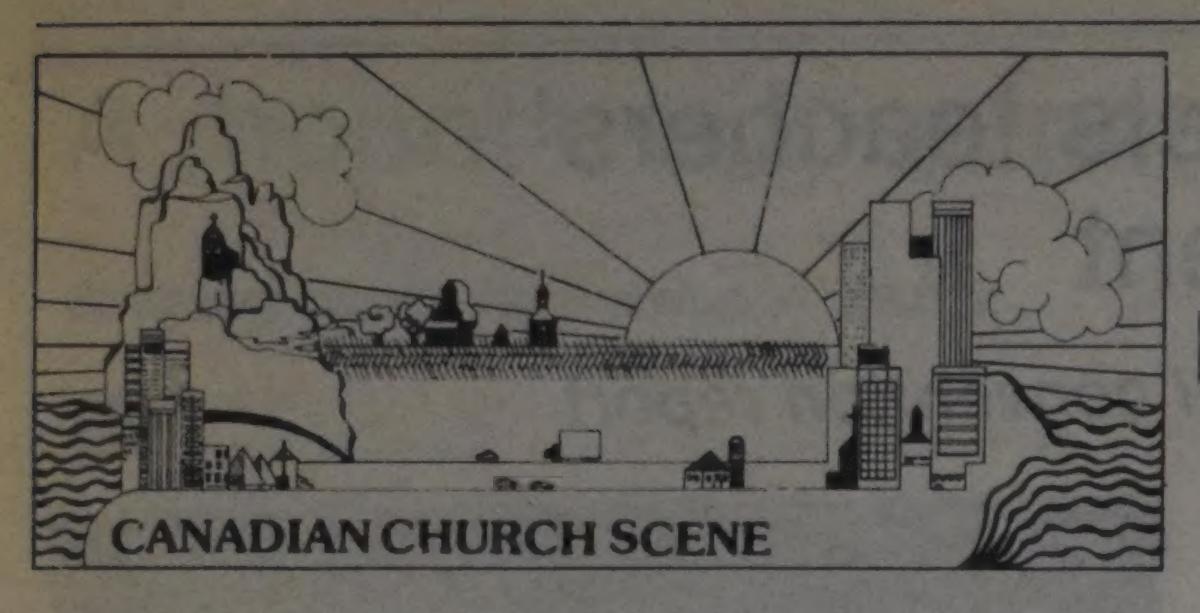
— Bethel, Lacombe, Alta.: William Wildeboer, Box 434, Lacombe, AB TOC 1S0; 403-782-2602

Address Change

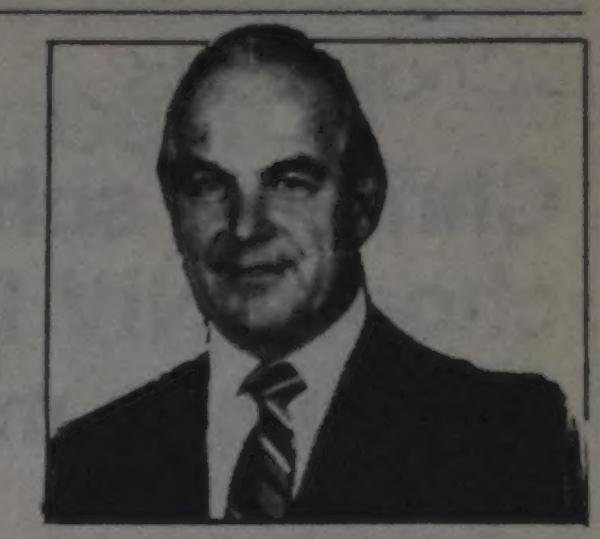
- Rev. D.J. Scholten, 306-155 Dundas St., Brantford, ON N3R 1S6; 416-753-1428.

Available for Call

— The consistory of the Cephas CRC, Peterborough, Ont., announces that the Rev. Peter Mantel is eligible for a call from the churches. His special interest and training is in pastoral counselling. Rev. Mantel may be contacted at 735 Ladybrook Crescent, London, ON N6J 2C6; 519-686-5296



Banks and the Third World



Jacob Kuntz

Jacob Kuntz

The Mennonite Brethren Herald
(June 1, 1984) is rightly concerned
about the way poor nations are treated by
the rich. It recalls a discussion among a
group of bankers, one of whom had said:
"There is no risk in loans to sovereign
states. No one can seize a nation's assets
away from it, and when it runs into
financial difficulties it can always tax its
people heavier."

The editor feels that "unless some fundamental changes occur, the poor nations will be taxed to exhaustion to save the banks of the rich." He quotes the words of the apostle James: "You have lived on the earth in luxury and pleasure; you have ... condemned, you have killed the righteous man; he does not resist you. The cries of the harvesters have reached the ears of the Lord of hosts". The editorial concludes as follows:

It is not at all inappropriate to link those words to what is happening now with the debts of the poor nations to the rich. Canadians too are involved. Five big Canadian banks alone have loaned \$17 billion to Latin American countries, said the Winnipeg Free Press in a story last fall. This would be the time to say to our nation and its banks that instead of demanding huge repayments from those who don't have it, we should allow ourselves to be taxed more heavily.

Let the burden of those interest rates fall on us. If we do not find answers for the debts of these poor, God will surely judge the rich of this world for their heartlessness.

Roman Catholic Bible Week

Some Protestants still think that members of the Roman Catholic Church are not allowed to read the Bible and that their spiritual education has to come from the priests and from the priests alone.

The facts are different. Today Roman Catholic people are urged to read the Bible. Proof of that can be found in official statements of the Vatican Council, but also in local actions. The Ontario Conference of Catholic Bishops have proclaimed the week of December 2-9, 1984 as Bible Week in Ontario.

The Catholic Register (May 12, 1984) writes:

By focusing attention on the Bible during Bible Week, the Bishops hope to encourage more Catholics to read and study the Bible in order to apply its teachings to life. Today, as never before, men and women need to experience the strength, support, consolation and hope which prayerful reading of the Bible will reveal.

Bible Week will stress the rich and rewarding consequences of regular Bible reading telling Catholics what joyful discoveries lie before them in the Scriptures, what inspiration and encouragement, what sound teaching and what help in facing the problems and frustrations of life.

Bible Week will be an annual Catholic event to be held each year during Advent with one Sunday being designated as Bible Sunday.

Protestants can only rejoice in such a stress on Bible reading, in the conviction that God's Word will not return to Him empty, but will accomplish what He desires and achieve the purpose for which He sent it (Is. 55:11).

Martin Niemoeller

Many older people with a Dutch background will still remember the name of
Martin Niemoeller, one of the German
ministers who vehemently opposed the
Hitler regime in its days. He was a
submarine commander during World
War I; after the war he soon became
convinced of the "demonic folly of
militaristic nationalism." Also in The
Netherlands his name was well known,
as one who became a martyr for his faith.

Hitler was afraid of him and made sure that he was kept in prison from 1937-1945. After the collapse of the Nazi regime Niemoeller was freed and took an active part in the life of the church after the war, working for the cause of peace and for international understanding.

On March 6, 1984 he died, at age 92.

The Mennonite Reporter (July 9) wrote a tribute which was concluded as follows:

He was one of a very few people to whom it is given to live life again after it seems to have been lost. He made good use of his second chance, though with the frailties each of us knows in some form.

The closing words of his first sermon in his book "The Gestapo Defied" disclose the secret of a life of fearless loyalty to Christ and His kingdom: Christ's precious blood and righteousness My jewels are, my festive dress; Clad in this glorious robe of grace Boldly I'll stand before God's face.

Finally:

The following story was told at the General Assembly of the Presbyterian Church in Canada; in connection with the fact that some speakers had trouble in judging the correct distance from the microphones and making themselves heard:

An elderly lady was approached by an usher seeking to show her to a pew. She instructed the usher "Put me right up front. We have trouble with the agnostics here."

Alcohol often substitute for God, says national safety expert

MINNEAPOLIS, MN (EP) — Most experts consider alcohol the major cause of traffic deaths and injuries, but one U.S. authority on safety maintains that alcohol is just one symptom of many people substituting

Council on Alcoholism.

Drinking, the use of drugs, buying expensive clothes and sports cars or taking fantasy vacations can all be attempts to change or improve one's role in life, said Grose. People are



things for God in their lives.

"People drink because they want to be someone other than themselves," says Vernon L. Grose, a member of the National Transportation Safety Board in Washington, D.C., a federal agency which investigates major accidents in all forms of transportation and helps formulate policies on transportation. He spoke here at a meeting of the Minnesota

driven to do this, he said, because of an innate desire to be just a little better, brighter, smarter, older, younger or better looking than they are at the present. They are not totally satisfied. As a result they suffer from despair, disappointment in life and expectations which can't be attained.

"We have turned to created things instead of the Creator," said Grose in referring to Romans 1:20-24.

Without legal or moral grounds to curb alcohol usage, Grose maintains that the 'right' to drive and the 'right' to drink will make it impossible to keep drinkers from driving. He feels that raising the minimum drinking age will save about 1200 lives a year. He suggested that the higher drinking age be linked with a ban on advertising alcoholic beverages.

"Otherwise we're stepping on the brakes and the accelerator at the same time."

When asked about the recent rash of Burlington Northern railroad accidents Grose said they should be looked at very carefully with respect to drugs and alcohol. "Working conditions which require employees to work at all hours without regard to sleep, family considerations or recreation can drive people to find a form of release in drugs or alcohol. All of these must be considered in determining the cause of an accident and how to prevent it."

An active Christian layman,
Grose said he wanted to make
clear the spiritual issues
underlying the problems we
face in traffic safety. "A shift in
perspective from moralistic
condemnation to one which
reduces or diverts the stimulus
for universal disappointment

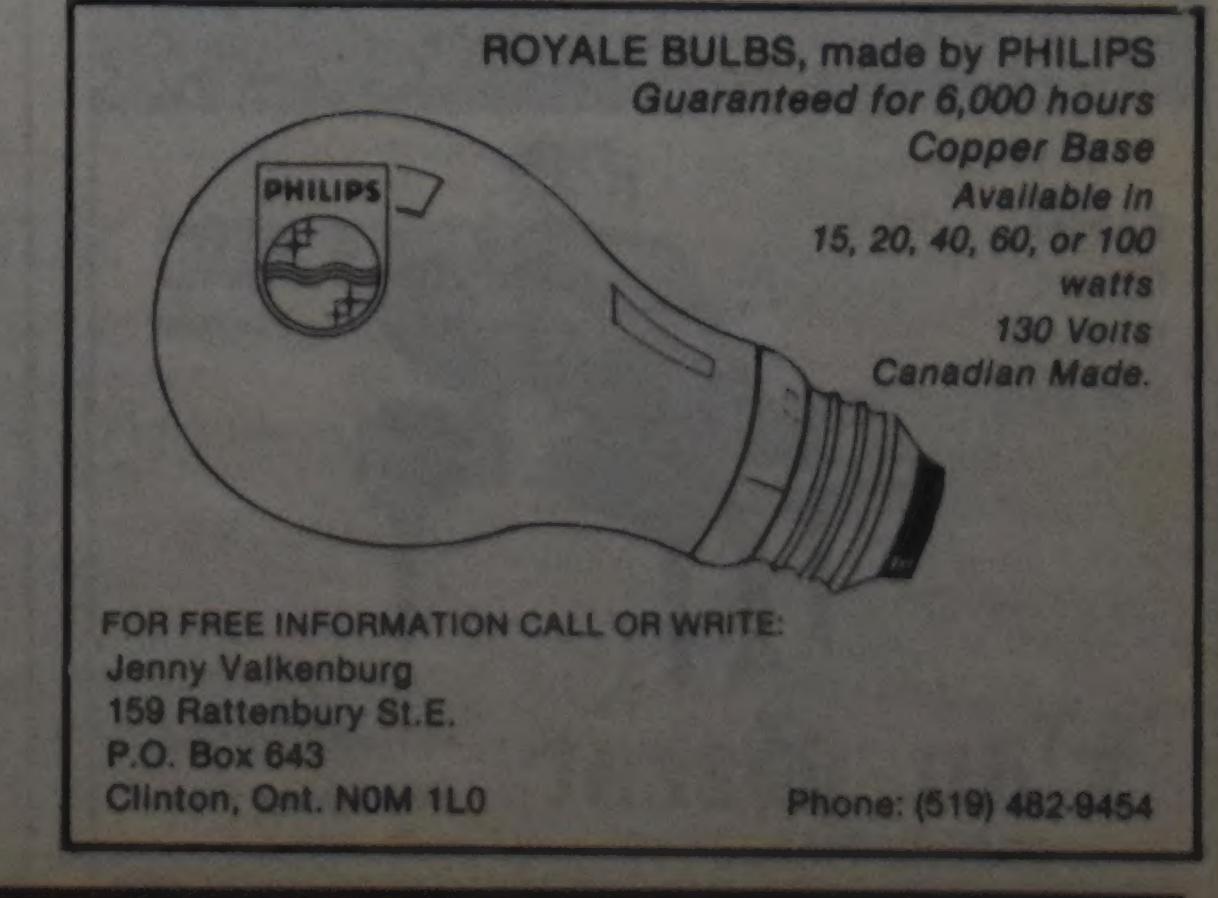
would benefit everyone, not just the drinker," he said.

Grose was trained as a physicist and has spent over 30 years applying the systems management approach to all areas of transportation including spaceflight. He has lectured on the subject of safety in Germany, Spain and the Peoples Republic of China. In

Washington he is a member of a Bible study fellowship of government employees. He speaks out confidently as a Christian because "the fear of man is a snare, but he who trusts in the Lord shall be safe," he said (Proverbs 29:25).

Sitting down with friends
Enjoying a cup of laughs...
Others watch, alone
Lonely for companionship
Lonely in a world of crowds...

Teresa Van Raamsdonk, Georgetown, Ont.



School

Chalkmarks

Christian school group choose NIV for curriculum materials

GRAND RAPIDS, Mich. (EP) - The New International Version of the Bible has been designated for use in curriculum materials by Christian Schools International, an organization of 400 Christian schools affiliated with the Christian Reformed Church. It also supplies education materials 2,000 other schools throughout the United States and Canada.

Because Christian Schools International seeks to relate the gospel message through language arts, social science, art and music, the textbooks they publish contain many Scriptural quotations. All of those quotations will now be taken from the NIV Bible which was chosen for its readability and well-established reputation for accuracy, according to Gordon Bordewyk, CSI curriculum coordinator.

Smile!

"What did you learn today?" the mother asked her son after the first day of school.

"Nothing," the boy answered. "Some lady wanted to know how to spell 'cat,' so I told her."

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Hope refuels teachers' commitment

CSI/ACSA annual convention report

Jack Zondag

More than one third of Christian Schools International (CSI) members in North America sent representatives to the 1984 convention held from July 31 to August 2 in Grand Rapids, Michigan. Many of the delegates were principals who belong to the Association of Christian School Administrators (ACSA). ACSA and CSI jointly plan and sponsor the annual convention.

For three days the delegates sang, discussed, debated. voted, prayed, listened and attended workshops in the Fine Arts Center at Calvin College. They came from Massachusetts to British Columbia, from Edmonton to Miami and all points in between.

CSI members are a diverse group but they have a unity that quickly overcomes differences: they share a risen Saviour. That joy they share openly and with their students.

Unity of purpose

Banner editor, Andrew Kuyvenhoven, chose as a text for the keynote address 1 Corinthians 12:4-6 NIV.

There are different gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.

Students and teachers possess a diversity of gifts that must be used in the common service of our Lord, said Kuyvenhoven. Both are instruments for building intensively (personally) and extensively (world wide).

Kuyvenhoven challenged the delegates to set their ideals high enough. He reminded everyone that they are a

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Fred R. Vander Veide, **Executive Director** 2621 CAVENDISH DRIVE **BURLINGTON, ONTARIO L7P 3W6** (416) 336-5619, day or evening nobility, a chosen race. God must be legible in their lives.

Kuyvenhoven stated that there are minimum conditions required of teachers. They must keep up to date on education developments, particularly within their specialization. Teachers must continue to learn. He added that a stale teacher is an abomination to the student and to God. He must be able to say to the student what Jesus means for him: Teachers must never be too professional and separate faith from expression.

Each age has its idols, summarized Kuyvenhoven. Those of this age are materialism and hedonism. Each age has its task. God's kingdom requires a variety of talents, gifts, abilities and perspectives.

The delegates were reminded that they must not constantly debate about what approach to take but be active in Christ's kingdom. Teachers are called to build for Him everywhere, their work remains His work.

Diversity of situations

The call to focus on diversity was also reflected in the theme of many sectionals. Topics such as: the gifted learner, the disadvantaged learner, enrichment, different needs for different schools, different types of schools, ethnic diversity and others, gave substance to the theme.

Convention planners could have added another section as well: denominational diversity. The Canadian Christian schools are often a coalition of different denominations. Such schools have special problems, challenges and blessings.

CSI reorganization

Stan Kooter, CSI vicepresident and superintendent of the Holland Michigan Christian Schools, explained the reorganization of CSI and answered questions.

CSI is divided into districts for

administrative purposes. However, the Canadian districts (BC, Alberta, Ontario-Maritimes) in the past have set up their own districts and organizational structure. Each of these three districts has its own leadership in government relationships, curriculum development principal clubs, teacher workshops and textbook development.

The American districts left much of that work up to CSI administrative staff. Under the new plans, the American districts will organize themselves along similar lines as the Canadian ones.

Bouquets for Christian schools

At the close of the convention, Annette Kirk, one of the authors of the 1982 US report on education titled: "A Nation at Risk" spoke to the delegates. She singled out the Christian schools for praise. The things so desperately needed in the public system are in place in the Christian schools, said Kirk. She listed high academic standards, competent teachers, home and school partnership, a uniform approach to discipline, a core curriculum, a welldefined value system and much more. We pay a price for separating ourselves from the public system, she said, but we reap tremendous rewards.

There was a sense of joy among the delegates. It was good to be working together as Americans and Canadians, for we labour in a common vineyard.

Additional convention benefits included evening discussions, renewing old friendships and talking shop.

Jack Zondag is principal of Calvin Memorial Christian School, St. Cathorines, Ont.

A mountaintop experience in Christian education

Shaping hearts for service — Part 2

John Stronks

In this three-part series we are reprinting a speech given by Mr. John Stronks at the 25th anniversary celebration ceremony of Calvin Memorial Christian School of St. Catharines, Ontario. Mr. Stronks, now Education Coordinator of the Ontario Alliance of Christian Schools, was the Principal of this school for 14 years. We have changed some of the specific references to Calvin Memorial to suit the purposes of this publication.

Shaping Hearts for Service:

What a well chosen, beautiful theme! By itself, Christians have no prior right to this motto. Other ideologies would want to . make similar claims. The Communists, for instance, want to prepare their young people for a purpose. In fact, they see the school as a primary medium.

The uniqueness of our theme has already been explored on at least two occasions: Bernard Zylstra at the October P.T.A. meeting and Dick Pierik at the Christian Education Week Rally a few weeks ago.

Let me briefly summarize their significant contributions.

Dr. Zylstra called for a reaffirmation of our roots in contrast to the rootlessness of our age.

Our first root, he suggested, is the Reformed Christian life view transmitted to us via the Reformers and subsequent Christian leaders. The core is that the meaning of life lies in God's glory who permits us to live and work in His world. Our "service" is all inclusive, for, if Christ is Lord of all, and He is, then all of life is His territory.

Our second root is the Christian school's Dutch heritage. That's not negative! Spiritual vision requires a social vehicle to be embodied in a culture.

But Zylstra's question: "Are we in danger of limiting the comprehensive vision of the Kingdom of God to our ethnic horizons?", still needs our attention. His message is a call to conserve our good heritage and assume a more ecumenical role in society.

It's a combination of Paul's message to Timothy in the words:

"Guard the good deposit

write to:

entrusted in your care; guard it with the help of the Holy Spirit."

And our Lord's words in Matthew:

"You are the Salt of the Earth."

Dick Pierik addressed the



education. He chose two key words to describe the essence of shaping hearts for service: discipling and stewardship. Discipling: is teaching the child to observe and do everything the Master, our Lord

requires. Stewardship: is teaching the child to make use of everything placed in his possession and make it profitable for the Kingdom.

Do the children see this lifestyle in their homes and community? The speakers warned us of basic dangers or barriers that might interfere with our task:

Lack lustre Survival Mentality: the loss of commitment and enthusiasm. The flame is dying.

Ethnicity: "keeping the treasure for ourselves." Conservatism: "resistance to an ongoing Reforming process. Accommodation: Compromising for the sake of acceptance in our society, credibility rather than distinctiveness. To this list I would add:

Professionalism: A trend that obliterates the distinction between nurture and schooling: the school absorbing the

responsibilities of the family.

So much for their excellent, insightful challenges placed before us. They have presented a clear and precise context for the confessional and historical dimension of our theme. Right on! Calling us to be a Christian school community that remains true to its confession, urging us to be clear about our "Here I stand, so help me God."

How much we need the call for the re-affirmation of our

commitment.

much

It focuses our attention again to a clear, forthright choice for Christian education cutting through all kinds of complex secondary considerations.

You have heard the arguments:

"Yes, I will send my child to the Christian school, if ... and then follows a complicating condition. if ... the program is suitable ... the cost doesn't increase too

... the school bus passes our home

... my child doesn't lose his neighbourhood friends.

Too often these legitimate concerns replace the primary motivation and obligation.

A few months ago I had a call from a young parent, a graduate of a Christian school. Their first child had just been baptized.

"Sir, she said, we are moving. We like to settle in a town where there is a Christian school! Can you give me some information...?

That's a beautiful,



John Stronks

uncomplicated basic stand! Christian School? Of course! We are Christian parents!

The quality of the Christian School is very closely linked to the quality of the fathers and mothers,

Grandparents and supporters Our homes and churches You and me

Together, all of us, that are known as the Christian School Community.

Dare we ask more of the school than we are willing to practise ourselves?

Alberta struggles

... continued from page 1.

Ann Blough, a Calgary Public School Board trustee, wants King to go even further. She says private schools should be banned. She argues that by recruiting students from the public system, private schools drain away much-needed government grants that pay for special programs for the gifted and handicapped.

Blough said there is a "domino effect" because, as public schools experience dropping enrolments and are forced to close, private institutions acquire the buildings cheaply and keep their own operating costs and tuition fees down — making them even more attractive to prospective parents.

On the other side of the issue are the private school supporters; who argue King should be providing 100 percent funding for their children's education. They say it isn't fair that their provincial

taxes can't be earmarked for facilities outside the public system.

Under public control?

Private schools came under attack after the release last May of a discussion paper from the Alberta government's Committee on Tolerance and Understanding.

The document said many private schools in the province are using "intolerant and unacceptable" curriculum and urged King to place private schools under the control of local public school boards.

Ron Ghitter, chairman of the tolerance committee, said placing private schools under public boards' jurisdiction would make it easier to monitor curriculum and avoid racist teaching.

In an interview, Ghitter said he isn't out to ban private schools but rather to gain better control over what they are teaching.

"There is a role for them but they must be accountable." One that refuses is Western Baptist Academy, a 22-pupil, 12-grade school that charges no tuition and is funded entirely by the northwest Calgary church in which it is housed.

Pastor Larry Jones lost an Alberta Court of Appeal decision last month, which said he violated truancy laws by sending his three children to the school rather than a public institution.

Jones, 40, has refused to pay the nominal \$15 fine and is preparing to take the case to the Supreme Court of Canada. He vowed in an interview to open the school for regular classes this fall "even though I may find myself in a jail if I do."

Unlike Vanderborn, who doesn't object to abiding by the Alberta government's curriculum regulations, Jones said he won't do so because God is the only higher authority.

"We'll render unto Caesar those things that are his, but only God gets that which belongs to Him."

Another 26 similarly illegal schools in Alberta have been ordered to seek accreditation by Aug. 9 but a spokesman in King's office said only a few have made efforts to do so.

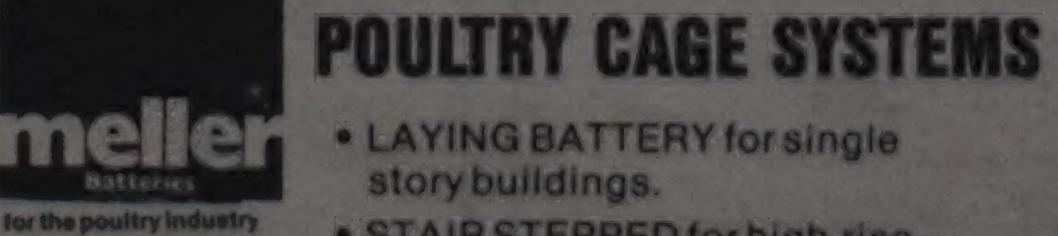
"They're going to have to put a lot of Christians in jail to stop us from what God has told us to do," said Jones.



Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks. canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

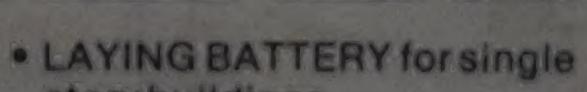
This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: 8490 Canadian. Plane, bus, auto, or train from your home to Albuquerque. New Mexico and return is separate. For information, call tour host Stan Koning at (616)241-1691 or

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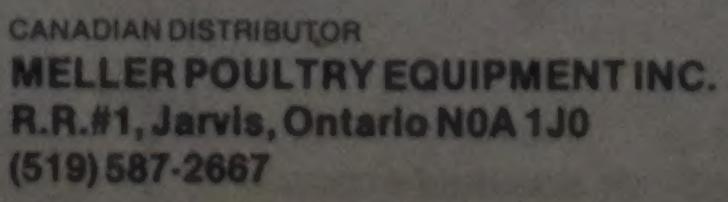


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Feature

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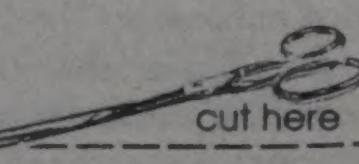
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The refugee

He had learned not to trust anyone

John Antonides

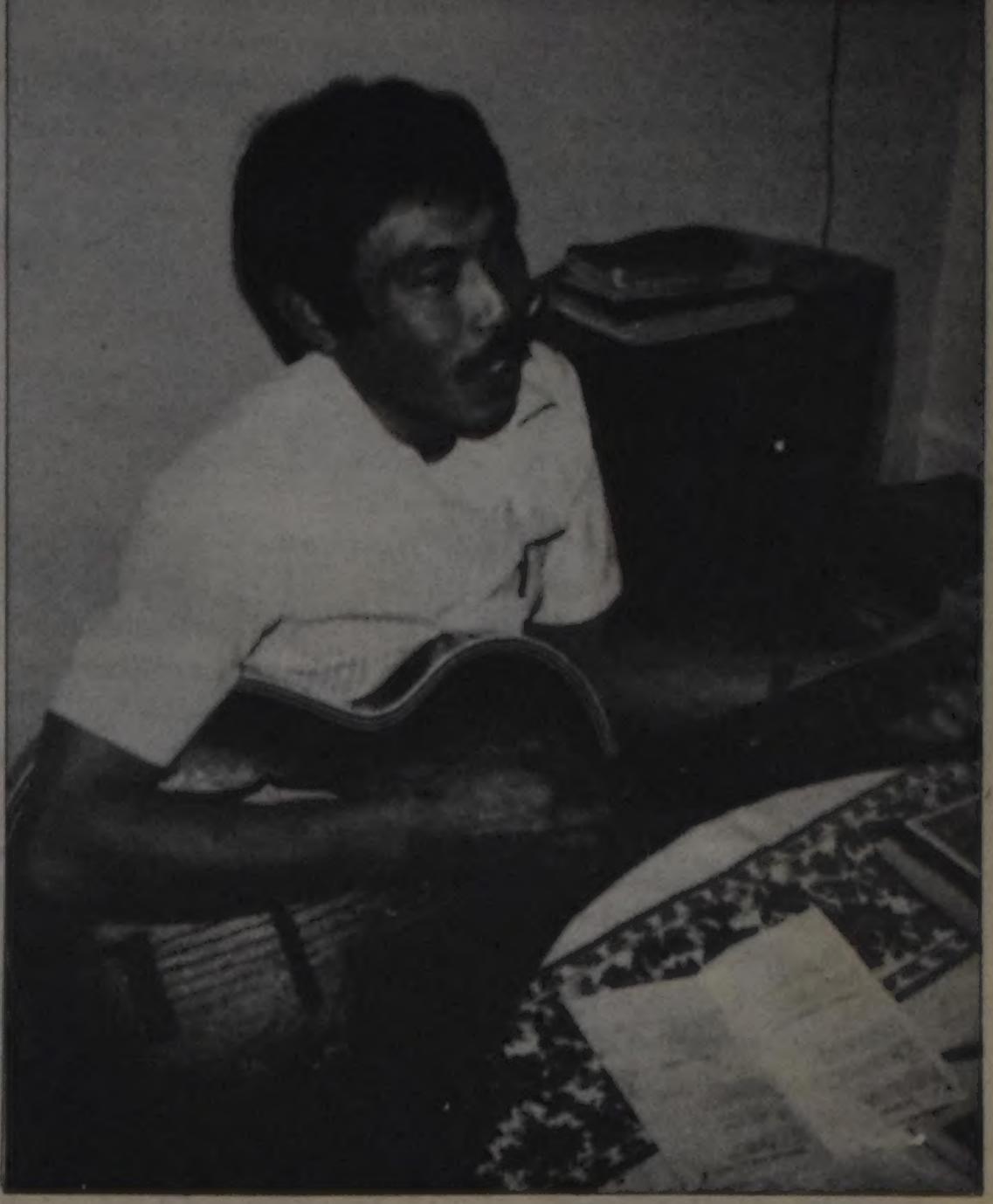
"Phong Truong, I baptize you in the name of the Father and of the Son, and of the Holy Spirit." The solemn words echo through the church.

As Lan, his wife, and his three children each in turn receive the sacrament of Holy Baptism, my thoughts drift back to that sunny morning in May 1980, when he arrived. All his possessions were contained in one small light brown suitcase with a brightblue sticker "Hong-Kong" on it. His wife, a tiny, pretty but frightened little woman and three small children were hiding behind him. I could not but wonder what would become of this forlorn frail little man in our competitive, materialistic western society with its latent racial prejudice.

As I observe him now, he has been transformed into a happy, confident, well-adjusted citizen. He has conquered adversity as well as affluence, and has come out on top.

Adversity was no stranger to Phong; it showed on him when he first arrived. Very thin and slender, with his high cheek bones, long, raven black hair, long white teeth in his oriental face, he was a picture of apprehension. Standing there, looking at the little garden plot behind the green-siding townhouse we had rented for him, I heard him whisper, "Tomatoes, green peppers, maybe some flowers; my wife loves flowers." Then, abruptly, he put down his suitcase, and struggling to control his emotions, he said barely audibly, "Tank you perry muts." Fighting back my own tears, I threw my arms around his bony frame.

Gradually, reluctantly, he gave us a glimpse of all the manmade agony inflicted on him. In his soft, heavily accented voice he told of the horrors of drifting powerless on endless seas under the vast, merciless tropical skies without food and water. He spoke of burying the dead in graves dug with his bare hands on an island, of being tied to a stake for three days and three nights accused of being a



Phong Truong

spy, of the death of his fouryear-old son.

He ended his story with the simple statement, "The Sky looked after us and brought us safely to Hong Kong." He had learned not to trust anyone, including his sponsors, convinced as he was that there were several strings attached to our interest in his welfare. He had arrived but only physically.

It took him a while, but Phong has become a happy, outgoing member not only of our society, but of the family of God as well. He now knows that the "Sky" who brought him safely to Hong Kong in his leaky, drifting boat is a loving, caring God who cared so much that He gave his only Son for the Truong family. He has come to grips with the agonies of unemployment, sickness, and also with the inevitable disappointments in his relationships with other Christians. "I have no money, but I am rich inside, I know God takes care of me" is his reaction.

He will never neglect to pray for those who treat him wrongly and his prayers at our weekly Bible Study are prayers of praise and thanksgiving. When he plays his guitar and sings, "You gave me love when nobody gave me a prayer," he gets that faraway look and he knows it was God who would not let go of him. He has arrived now, body and soul.

Phong's example has become an inspiration to us all. Against all odds he has found the true values of life. As I hear him strum on his guitar while he sings in his melodious voice, "Amazing grace, how sweet the sound, that saved a wretch like me," I echo his words.

Yes it is indeed amazing what God has done for the Truong family.

John Antonides lives in Penticton, British



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Community Report

An eloquent and persuasive judgment for justice

Transcript of the verdict of Mr. Justice F.C. Muldoon

This special insert is meant as a service to our readers and to Christian schools. We believe that by reprinting the complete transcript of the judgment rendered in the case of Lyle McBurney versus the Queen on August 24, 1984, supporters of Christian schools have an opportunity to see firsthand how Mr. Muldoon ruled in favour of Lyle McBurney. We thank the Lord for this persuasive and eloquent public statement of ideas and facts. It will serve as a morale booster for Christian schools.

BW

Between Lyle McBurney, plaintiff, and Her Majesty the Queen, defendant.

Reason for Judgment Muldoon, J.

This case involves a dispute between the plaintiff and the Minister of National Revenue concerning sums of money paid, and charitable deductions claimed, by the plaintiff to three non-profit corporations, all incorporated under the laws of Ontario, which operated Christian religious schools in that province. The three non-profit corporations are the Ottawa Christian School Association (hereinafter: OCSA), The Community For Christian Learning Association of Ottawa (hereinafter: CCL) and The Immanuel Christian School Society of East Toronto (hereinafter: ICSS). At all material times each of the OCSA, CCL and ICSS was registered as a charity by the defendant's Minister of National Revenue (hereinafter: the minister), pursuant to the provisions of the Income Tax Act.

The source of the dispute between the parties is the minister's disallowance as deductions of significant portions of the total amounts paid by the plaintiff to the three charities during the 1976 and 1977 taxation years. The plaintiff is the father of four children who all attended the three schools at times during the two-year period under consideration. The defendant contends that the disallowed portions of the plaintiff's payments must be allocated to what the minister judges to be tuition fees which, on the authority of this court's decision in The Queen v. Zandstra (1974) 2 FC. 254, 74 DTC 6416, (inter alia) he asserts cannot be a charitable donation.

As to the purpose, objectives, nature and quality of the education imparted in and by those particular Christian schools, much evidence was adduced, both viva voce and by documents. It warrants some more detailed consideration here, but at this stage one simplified finding will be sufficient.

The plaintiff and others who are participating members of the three charitable school corporations are, on religious grounds, not satisfied with the nature of the education provided by the tax supported schools of Ottawa and Toronto, respectively.

Neither are those parents, who are not members of the three Christian school corporations, but whose children are enrolled in the particular schools. That is to say, the public schools, providing a necessarily secular education, do not impant that hour, by hour subject by subject infusion of Christian values and interpretation of subject matter which the plaintiff and his fellows seek for their children's education. Neither do the Roman Catholic Separate Schools. Although the plaintiff testified that one Roman Catholic family had enrolled their child in the OCSA school. neither the plaintiff nor the other supporters of these Christian schools is a Roman Catholic, apparently, and so the Roman Catholic Separate Schools are not ideally appropriate for their children's education

Studies of the Bible and of the Christian religion are not merely core subjects of those schools, because transcending the teaching of particular subjects. Christian thought, perceptions values and works premeate the entire educational formation (of) the young people who are enrolled in those schools. The charitable quality of the schools operated by the three non-profit corporations could well be characterized as both educational and religious.

The Income Tax Act does not provide any comprehensive definition of a charity and so the ministry and taxpayers alike must look to the common law of England, which we have inherited and received in Canada, in order to appreciate the legal meaning of the concept.

As was noted in the House of Lords decision of The Commissioners For Special Purposes Of The Income Tax v. Pemsel F(1891) A.C. 531, by Lord Machaghten, "charity" is a peculiarly English concept of law and equity. It bears a legal and technical sense which is not necessarily or always consonant with that of common parlance.

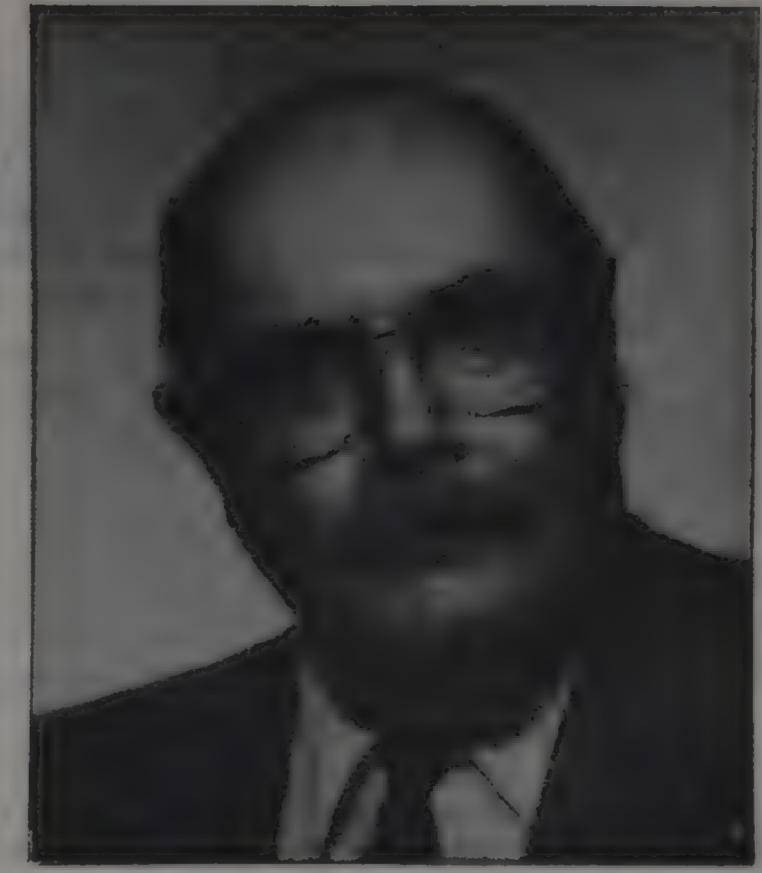
In the Pemsel case (A.C. pages 580 and 581)
Lord Magnaghten wrote:

That according to the law of England a technical meaning is attached to the word "charity", and to the word "charitable" in such expressions as "charitable uses", "charttable trusts", or "charttable purposes", cannot, I think, be denied. The Court of Chancery has always regarded with peculiar favour those trusts of a public nature which, according to the doctrine of the Court derived from the piety of early times, are considered to be charitable Charitable uses or trusts form a distinct head of equity. Their distinctive position is made the more conspicuous by the circumstance that owing to their nature they are not obnoxious to the rule against perpetuities, while a gift in perpetuity not being a charity is void. Whatever may have beent the foundation of the jurisdiction of the Court over this class of trusts, and whatever may have been the origin of the title by which these trusts are still known, no one I think who takes the trouble to investigate the question can doubt that the title was recognized and the jurisdiction established before the Act of 43 Eliz. and quite independently of that Act. The object of that statute was merely to provide new machinery for the reformation of abuses in regard to charities. But by a singular construction it was held to authorize certain gifts to charity which otherwise would have been void. And it contained in the preamble a list of charities so varied and comprehensive that it became the practice of the Court to refer to it as a sort of index or chart. At the same time it has never been forgotten that the "objects there enumerated", as Lord Chancellor Cranworth observes, "are not to be taken as the only objects of charity but are given as instances."

Further on in his reasons, which were of the majority in the Pemsel judgment, Lord Mac magniten explained the common law concept of a charity (A.C. pages 583 and 584), as transmitted through the Statute of 43 Eliz. I, and how it may diverge from the ordinary meaning of the word:

. How far then, it may be asked, does the popular meaning of the word "charity" correspond with its legal meaning?

'Charity' in its legal sense comprises four principal divisions: trusts for the relief of poverty; trusts for the advancement of education; trusts for the advancement of religion; and trusts for other purposes beneficial to the



Mr. Justice F.C. Muldoon

community, not falling under any of the preceding heads.

The trusts last referred to are not the less charitable in the eye of the law, because incidentally they benefit the rich as well as the poor, as indeed, every charity that deserves the name must do either directly or Indirectly. It seems to me that a person of education, at any rate, if he were speaking as the Act is speaking with reference to endowed charities, would include in the category educational and religious charities, as well as charities for the relief of the poor. Roughly speaking, I think he would exclude the fourth division. Even there it is difficult to draw the line. A layman would probably be amused if he were told that a gift to the Chancellor of the Exchequer for the benefit of the nation was a charity. Many people, I think, would consider a gift for the support of a life-boat a charitable gift, though its object is not the advancement of religion, or the advancement of education, or the relief of the poor. And even a layman might take the same favourable view of a gratuitous supply of pure water for the benefit of a crowded neighbourhood. But after all, this is rather an academical discussion. If a gentleman of education, without legal training, were asked what is the meaning of "a trust for charitable purposes", I think he would most probably reply, "That sounds like a legal phrase. You had better ask a lawyer."

The three non-profit corporations, OCSA, CCL and ICSS derive their registered status under the Act, from the minister, but their charitable status is clearly derived from the common law.

It is apparent, then, that both the advancement of education and the advancement of religion are firmly and favourably rooted in the public policy of our law. Moreover, it is not stretching matters to say that even in the modern, secular age the advancement of religion is rooted in our law and in our Constitution.

That policy is readily discernable in the declaratory preambles to the Canadian Bill of Rights, R.S.C. 1970, Appendix Ill and the , Canadian Charter of Rights and Freedoms which both affirm that Canada "is founded upon principles that" acknowledge and recognize "the supremacy of God", and "the rule of law." That is not to say that our country is even remotely similar to a theocracy such as have been established in past ages and in the present day in some countries. Far from it. We do not have any established church or State religion. Those Canadians who profess atheism, agnosticism or the philosophy of secularism are just as secure in their cival rights and freedoms as are those who profess religion. So it is that while Canada may aptly be characterized as a secular State, yet, being declared by both Parliament and the Constitution to be founded upon principles which recognize "the supremacy of God", It cannot be said that our public policy is entirely neutral in terms of "the advancement of religion". (On the other hand it seems now more than ever before to turn away from any purported. "charity" in the service of atheirm)

The legal and constitutional recognition of God necessarily imports and involves a polity which leans in favour of belief, or faith—that is, the profession of religion among our per ple dust as that same polity (it must be emphasized) also secures the rights and freedoms of these who profession or energias and freedoms of these who

hose professions of religion which range all the way from practices inimical to the security of our people and our constitution to practices which are of no benefit to the public. This is another perception of the policy of the law and the Constitution. The latter instance of no objective benefit, for example, can be appreciated in the judgment of Vice-Chancellor Wickens in Cocks v. Manners (1871) L.R. 12 Eq. 574, in which it was held that a bequest to a Dominican convent, whose cloistered religious engaged solely in private prayer without any wider scope or public element or objectively provable purposes of public utility, was not a charitable bequest, even though the intended beneficiary was undeniably professing and practising religion.

So it is that the registration, or not, of charities for income tax purposes, and their de-registration, are performed by executive acts of the minister, but disputes in regard thereto are to be resolved by the Judiciary. Such a dispute could, for example, revolve around whether or not a "religious society" evinced partisan political objectives and practices, or, less likely, but nonetheless possible, whether its beliefs generated criminal practices. On the other hand, the tenets and practices of Christianity in its multitude of denominations, and of Judaism in at least three, if not more, modes of observance, constitute two well known examples, among others, of religions professed by and within our populace.

In the main, the institutions and congregations of Christians and Jews in Canada clearly evince the characteristics of registrable charities for the advancement of religion. That is to say, they are seen to pass the test, articulated in Cocks v. Manners, of providing "religious services tending directly or indirectly towards the instruction or edification of the public."

It will be convenient here to take the example of a Christian panish or congregation, about which the plaintiff testified from personal knowledge and experience and about which there is some mention in the jurisprudence Of course, no one parish ministers to all of the public. Such paristic hurches are inevitably supported by their own parishioners Some parishioners contribute more than their numerically proportionate share of the upkeep and expenses of the church. In truth, those parishioners contribute for other less affluent or less generous parishioners. Some parishioners, whether through lack of means or lack of generosity, contribute nothing to the upkeep and expenses of the church These latter parishioners are "carried", so to speak, by the others. And while the parish council, board, trustees, or churchwardens, (howeverstyled) are always trying to druin up at least a fair share from those non-contributing parishioners who are thought to be the more afficient, or less generous, yeth is generally observable that no one is furned away from public acts of worstap, or excluded from the homely only or dented past ral courselling or Carredfrom wouth groups til lestudes or parish pictics or social functions or 's because he or she

Continued repage 12



Community Report

An eloquent and persuasive judgment for

continued hom page [1] contributes less than a proportionate share or even nothing.

parish church of their choice or that panish which canon law suggests is theirs, partake of all it offers (or less; by choice) and make their charitable donations to that panish. The Department of National Revenue quite rightly does not purport to assess the benefits which parishioners derive from their panish church in order to disailow a portion of their donations.

As was noted by Maurice Boisvert, Q.C., of the Tax Appeal Board in Aspinall v. M.N.R., 70 D.T.C. 1669 (at p. 1673)

different from an appeal on behalf of charitable organizations? Anyone who gives \$100 knows that a portion will defray the costs of advertising, administration and so on. Anyone who goes to church and pays for his pew to ensure the upkeep of the church is contributing to the administration of the church he attends. In both cases he receives a receipt for his full contribution without any deduction for administration

It is worth emphasizing that according to the state of the law today, contributors to parish churches are rightly entitled to full income tax deductions, up to the prescribed limits, for their contributions even though they receive the manifest and multifold benefits of their parish worship, instruction, pastoral services and counselling, year in and year out, for themselves and their children. Contributing little or nothing does not bring about expulsion, nor do parishes sue their non-contributing parishioners for a contribution. There can be no doubt that the sermons and homilies, the Bible study groups and the Sunday schools, the adult counselling and marriage preparation courses can be characterized as both educational and religious, but nothing about that characterization entitles the Department of National Revenue to vivisect the parishioners' contributions for income tax purposes. Parliament has not authorized the Minister of National Revenue to do that

It has been noted that the sublic policy of our law favours the establishment of charities, among which are the advancement of education and the advancement of

religion. A reported decision, in which the judge comprehensively reviewed the authorities in this field, is that of Re Morton; Yorkshire & Canadian Trust Ltd. v. Atherton et al. (1941) 4 D.L.R. 763. In that case Mr. Justice Fisher of the Supreme Court of British Columbia had to construe a bequest of money on trusts "in favour of educational and religious objects in connection with the Baptist Denomination in the Province of British Columbia". He wrote (at p. 784, D.L.R.)

In the present case the gift is not left to the trustees to use as they may judge most conducive to "educational and religious objects" but is left to them to be used in favour of educational and religious objects as aforesaid. It is true that the gift here is not expressly stated to be to a particular church as it was in the case of Re Barnes, Simpson v. Barnes, (1930) 2 Ch. 80n and in the case of Re Schooles, (1930) 2 Ch. 75, but in such cases the Court had to answer the question as to who were the persons or what was the institution or body meant by the words "the Roman Catholic Church" or "the Church of England." It is clear from the arguments and the judgments that in each of these cases such question was first considered and answered in order to determine whether the meaning of the words used by the testator was that the gift was made to be an operative institution "which ministers religion and gives spiritual edification to its members" and, if so, thus to determine that it was for those very purposes and therefore a good charitable

In the case at bar, although the plaintiff's contributions to the OCSA, CCL and ICSS were not

made to be an operative institution, they were made to each operating institution which, according to the documentary and viva voce evidence here truly "ministers religion and gives spiritual edification to" the pupils enrolled in the schools.

tabbed books of agreed admissibility containing copies of documents relating respectively to OCSA ICSS and CCL. What those books of documents reveal was explained and confirmed by the three witnesses at trial.

Each exhibit book contains a copy of: Letters
Patent of Incorporation in Ontario (Exhibits 3A,
4A, 4B and 5D); the constitution and by-laws of the
non-profit corporation (Exhibits 3B, 3C, 4C, 5E);
the school curriculum, except for Exhibit 4, ICSS,
(Exhibits 3F and 5J) and financial statements
including revenue and expenditures (Exhibits 3H,
31, 4F, 4G, 4H, 4I, 5L, 5M, 5N and 5O).

The exhibits reveal a certain anxiety about maintaining revenues in the form of contributions from the parents of pupils and the members of the particular society. Thus the respective treasurers of OCSA (see Exhibit 3D) and CCL (see Exhibit 5K) are seen to be exhorting parents and other members to make contributions. Exhibit 3D is dated May 25, 1976 and Exhibit 5K is dated July, 1977.

Read in light of each corporation's constitution, the respective curricula demonstrate, as the witnesses testified, that the subjects offered are taught as vehicles for the expression and inculcation of religious faith.

Robert Hudspith, who holds a Master's Degree in Engineering from McMaster University, was the first head-teacher in the CCL school which opened in 1975. During the previous year, he had been the chairman of the CCL Board of Directors. He testified that the Ontario Ministry of Education was reluctant to grant credits for some courses, History for example, because of "the very overtly Christian approach" and perspective in which the course was taught as "the work of God in history." The Core Bible Studies, according to Mr. Hudspith, were what the board and the faculty "considered to be the very hub of the curriculum." This was "the central understanding of what learning and education were all about ... the very foundation the rest of the learning would stem from." He further explained that "one of the basic notions that underlies the curriculum is that ... we are to be servants in much the same way that Christ was. He taught us to be servants ... service in the sense that whatever skills or knowledge we have, we use it to be disciples of Christ, in service to other people. So

of love." Mathematics, science and language are taught from the same perspective. In addition to the foregoing, the CCL school's curriculum includes a service project whereby students perform what was once called "corporal works of mercy", such as visiting retarded children, elderly people and other shut-ins, doing grocery shopping for them and being generally helpful. The service project, a part of the school's program, takes up about 2 to 3 hours a week according to Mr. Hudspith.

Mr. Ary DeJong, an accountant, first became a member of the ICSS in September, 1968, and later became its treasurer. His view of the ICSS curriculum, and the perspective from which it is taught, was extremely similar to Mr. Hudspith's testimony about the curriculum of the CCL school. Mr. DeJong has remained involved with the ICSS and is still the treasurer, an appointed, non-elected officer of the corporation.

The plaintiff's testimony about the educational philosophy of the OCSA and the nature of its school curriculum revealed their virtually identical approach with those of the other two charities. The plaintiff resided in Ottawa until the summer of 1977 when he moved to Toronto. He was the Chairman of OCSA, a position he resigned on moving to Toronto. He is the Executive Director of the Ontario Association of Alternative and Independent Schools. His four children attended

the subject schools in Ottawa, one at the CCL, and three at the OCSA. After the plaintiff's family moved to Toronto, three of his children were enrolled in the ICSS school, and the one attended a school which is not a Christian school like the CCL, OCSA and ICSS schools.

From his personal knowledge gleaned from his experience, the plaintiff gave testimony as to both curriculum and finances of the three schools which was consonant with the testimony of Mesers.

Hudspith and DeJong in regard respectively to the CCL and the ICSS schools

The transcript of the proceedings is not entirely free of problems, but one passage of the plaintiff's testimony about the educational process and curriculum of the OCSA school stands out clearly (p. 126), thus:

The curriculum of the Ottawa Christian School, was meant to nurture a child in a way of understanding his environment and life, in an integrally Christian life... (H) istory, for example, would not be seen merely as a phenomenon of events, but, a phenomenon of events with a purpose, and that purpose would be found in the Christian faith and it's (sic) understanding of life, that in Christ all things cohere, and similarly, other subjects would be seen that way...

He continued with other examples. The plaintiff also testified about the OCSA's relationship with the Ontario Ministry of Education, thus:

The Ministry would come in to see the school met the requirements of safety. And once in a while, they would come in to ... seemed (they) enjoyed coming in to ... to observe the school in operation, and they would come on request. Sometimes a teacher would get an Ontario Letter of Standing, in which case the teacher would be inspected in the classroom.

The plaintiff said that the school was not accredited by the Ministry of Education but "they did of course, have to satisfy themselves that education was going on." There was, Indeed, no evidence to the effect that the enrolled children were ever considered to be truants by the Ontario educational authorities.

All three witnesses testified clearly, as was amply confirmed on cross-examination, that the curricula include, and the schools present and teach secular subjects, to be sure. But it is also clear that religious teaching was and is not kept separate and apart from the teaching of secular subjects. It was and is blended with them such that, if the secular and religious teachings were (to make an analogy) chemical elements, they would be combined in solution of varying proportions from hour to hour throughout the school year.

There is no doubt that the enrolled children were and are being provided with knowledge and being taught skills which will serve them well in a secular society. There is equally no doubt that at all material times they were simultaneously being instructed and edified in Christian precepts, and that the teaching of the secular subjects was utilized to that end.

The evidence about the philosophy of education, and whether it was reified (sic) in the curriculum and in the education formation of the children enrolled in these schools is important to the determination of whether the schools qualify as charities not only on the basis of the advancement of education, but also on the basis of the advancement of religion. Clearly they do so qualify on both bases. Each corporation, with the school it operates, is in law a religious charity and an educational charity. Each was simultaneously both at the material times, also.

The question remains: were the plaintiff's donations to the three charities wholly deductible as gifts to registered charities; or is some portion of those payments to be disallowed for not being a gift, but rather a tuition payment in

consideration of his children's education?

the nature of a tuttion payment, as found in the Zandstra decision (supra), then such amount cannot be allowed as a deduction from the plantiff's income in 1976 and 1977 for purposes of computing his income tax. Mr. Justice Heald's decision stands unless and until it is disapproved by a competent appellate court, or it is obviated by legislation.

The question to be resolved is of no wider reach than that which is stated above: Thus it is not whether the plaintiff received any benefit at all, big or small, real or imagined, physical or metaphysical, material or immaterial from, and as a result of, his monetary contributions to the three charities. So to pose the question would demonstrate an intent to treat the religious charities carried on by the three corporations differently from the treatment habitually and correctly accorded to those religious charities carried on by parishes and other religious congregations. Obviously taxpayers who make deductible contributions to parish churches believe they derive - and do objectively receive - spiritual, educational and social benefits for themselves and their children from the parishes of their own particular



Three main players at the press conference: above left, lawyer Richard Fitzsimmons is interviewed by radio reporter; above right, Gerald Vandezande; right Lyle McBurney talks to a Toront Star journalist.

denomination to which they make gifts of money.
Reserving for the moment the crucial question of tuition, there appears to be no warrant for imposing on the religious charities here a more onerous and more extensive test than that which is borne by other religious charities.

Indeed, there is some authority for discounting the notion of benefit apart from consideration for tuition in such a case as this. The

decision of Judge Taylor of the Tax Court of Canada in Burns v. M.N.R. 83 D.T.C. 557 comes to mind in this regard. In that case it appears that Dr. Burns made payments to the Canadian Ski Association, a registered charity. During the relevant years the taxpayer's daughter was a member of a training squad from among whom Ski Association could select skiers for positions on the National Ski Team which represents Canada in world competition. Such positions are highly prized. Dr. Burns in testimony readily and candidly agreed that he would not have made the contributions to the Canadian Ski Association without the expectation that his daughter would participate in the program. The learned judge found that the Association made efforts which he characterized as a "hard-sell" to "encourage" the parents "(and that may be a very mild word for it)" to accord financial help, but that the lack of such financial help had

ustice

Transcript of the verdict of Mr. Justice F.C. Muldoon



never actually raised an obstacle against a good skier. Judge Taylor went on (ag p. 560 D.T.C.) to hold:

for Dr. Burns' contributions was not just the prime objective of producing a world-class skier, he had an ancillary concurrent reason in hoping it would be his daughter. At the same time, to the degree that Zandstra (supra) can throw any light on this matter, it cannot be said that the sole reason for the payments was the individualized ski training of his own daughter, similar to that reflected in Zandstra "in discharge of their duties as parents as they conceived them to be" (emphasis added);

In view of the lack of specific jurisprudence on the point from the higher Courts, for this Court to reach the conclusion that, at the very point in time and individual development when maximum financial support was required from the parents, a major incentive (the tax deduction) should be discontinued, in my view, would be in direct conflict with the alleged purpose for which Parliament designated the Canadian Ski Association as a non-profit organization. The dual aspects of responsibility for the formation of world-

direct, quantifiable and mercenary benefit was thereby conferred, and clearly intended to be conferred, on the taxpayer. The decision is Antoine Guertin Ltée v. The Queen (1981) 2F.C. 532; 81 D.T.C. 5045 (in the French language) and 5268 (in the English language). The facts of the Guertin case reveal that the late founder of the plaintiff company had established also a registered religious organization, the Fondation St-Pie, which gave all its income to foreign missions. The Guertin corporation gave the Fondation a cheque for \$12,400 as a charitable donation for the taxation year in question. During this period the corporation gave its employees bonuses but caused its employees to give the Fondation a total of \$39, 155 out of those bonuses, also as charitable donations. Indeed, each bonused employee was asked merely to endorse directly over to the . Fondation a specially prepared cheque for part of his total bonus. The employees apparently complied quite willingly. Thus in December 1972 the total amount of the gifts, \$51,555, was deposited into the Fondation St-Pie's account. That sum was immediately lent back to the Guertin corporation upon the security of the company's promissory note bearing 7% interest. This practice had gone on for several years. The 7% Interest which the company paid to the Fondation was distributed to the foreign missions.

loyal and efficient staff and the Fondation now has a constant amount of capital, the annual income from which is given to the missions. This successful formula also produces two other beneficial results for the plaintiff. First, the payment of bonuses increases the Company's expenses and consequently reduces the tax payable; secondly, the Company benefits from a source of borrowing at a highly favourable rate.

None of the above transactions is concealed or illegal. The Fondation has letters patent incorporating it as a corporation whose objects are to administer funds and contributions to assist charitable institutions. In the event of the Corporation's dissolution its net assets are to be transferred to organizations having similar aims. The Foundation is registered as a charity under paragraph 110(1)(a) of the Act, which authorizes the deduction of donations. (pages 539 & 540, F.C.)

If, as Mr. Justice Dubé has held, there is nothing illegal in those transactions, which did directly and quantifiably benefit the donor, and if those charitable gifts can be sustained as proper deductions, as the court has held, then applying that jurisprudence to the case at bar it would appear: (a) that the question of what if any benefit the plaintiff McBurney derived must remain limited to an enquiry of whether he paid tuition and received as contractual consideration the benefit of having his children receive a Christian education; and (b) that any benefit which the plaintiff McBurney might be said to have derived is pallidly indirect, and truly not quantifiable in contrast with that received by the Guertin company. And yet the court characterized the Guertin payments as nothing less than valid gifts

The defendant's counsel advised that the Guertin case is under appeal. That is correct, but not impressively so. The Crown filed a notice of appeal (file A-49-81) on February 3, 1981. The file discloses precious little activity since then

Was the plaintiff paying a tuition fee, or part of one, when he paid the money to the three registered charities in 1976 and 1977, as the minister asserts? What is a tuition fee?

It is the monetary consideration (money or, possibly money's worth of goods or services) payable to a pedagogue or school authority for enrolling a pupil or student in an instructional, training or education lecture or course of lectures ("Lecture" signifies a more or less controlled learning situation including seminars, discussions, demonstrations or student experience.) Failure to pay or make good the tuition in such contractual circumstances legitimately and morally entitles the pedagogue or school authority to bar the pupil from attending the lecture or course or, if it be too late for that, entitles the pedagogue or school authority to demand and sue for the promised money (or money's worth). The foregoing may not be utterly comprehensive, but it includes most elements of the basic notion of "tuition", "tuition fee"

The plaintiff and the other two witnesses testified on this issue, and they were competently and vigorously cross-examined on it with reference to the exhibited documents. In view of the length of their testimony and the problematic quality of the transcript, it will be convenient to paraphrase the evidence. In overall effect, it can be summarized in a phrase. All three witnesses testified credibly and clearly to the effect that the three schools did not levy a tuition fee upon the plaintiff or upon any of the other parents whose children attended these

It is true that the community — one is tempted to say "congregation" — of persons who organized, established and maintained each school was, as a collectivity, required to pay, or to beg for, the money necessary for the sustenance of their school. That factions he meridented nor, euphemized by the witnesses. For example, Mr. Dedong test he danout his experience as the asurer of the ICSS when a shortfall in anticipated revenues developed and how the board coped with it. There were efforts to instil parents with the notion of their fair share in maintaining the school, there were appeals within the community and outside it, and finally if the needed funds were still not forthcoming a fund rawing activity would be staged in order to

help keep the school solvent. However, Mr.
DeJong testified, no child was or is ever refused
admission and no child was or is ever asked to leave
the school simply because the parents were not
contributing their fair share.

That has a familiar ring about it. It sounds just like the fund-raising methods commonly employed by a myriad of parish churches, synagogues and religious congregations all across Canada. Indeed, those methods are so commonly employed and so well known that, even if there were no testimony here touching upon them, judicial notice can be taken of them. Parishes encourage parishioners to use weekly contribution envelopes, to make "fair-share" pledges, to respond generously to appeals. They do this not only from the pulpit, but also through visiting churchwardens, deacons or parish councillors and the like who come around to the parishioners' homes from time to time as the need arises. Obviously, parishioners who cannot afford to pay, or even unashamedly will not either pay up or pay more, are never sued or expelled from the parish community. So it indeed was and is, without exception, with the three registered charities in the case at bar. It is a financially risky venture no doubt, but, according to the witnesses, the people involved prefer the ideals of a Christian community above the practices of a commercially sound business.

In cross-examination, Mr.
Hudspith was confronted with the very words of Exhibit 5G, the CCL's Information Handbook for 1975-76, which was the school's first year of operation, at page 5, Finances:

Since the government still denies the parents the right to allocate educational tax monies to the school of their choice, the school must be financed by other means. At present most of the money comes from tuition and gifts. While over half the needed money has come to us by donations, there is a tuition fee that is on a family basis and scaled to the income of the family

Now, if one were a devotee of stressful semantics, one might conclude that the CCL and ultimately the plaintiff are "caught red-handed" by that quoted passage from the CCL handbook. Mr Hudspith credibly responded to the cross-examiner that what was meant "was a guideline, it was prepared by the Board, (so) that a family could look at the guideline and decide what would be their fair share of the responsibility, to help finance the school ... and to educate all the children ... more as a communal affair, because a number of people contributed to that as well."

Mr. Hudspith was also cross-examined about the terminology expressed in the CCL's statements of receipts and expenditures. Exhibit 5L is the statement for 1975-76. There it is again! In Exhibit 5L, for the school's first year, under "Receipts" is that same expression "Tuition Fees ---\$15,308.60". The witness responded: "Yes, that was the amount contributed by the parents." In Exhibit 5N, that same item, showing that sum of \$15,308.60 for the now previous year, 1975-76, is called "Donations from parents of students". Mr Hudspith testified about this as follows: "... there seems to be a confusion in terminology, it is exactly the same fund and it was considered a donation." Soon after, he further testified: "It was a very strong feeling of the people who started the school that although, we recognized that we need finance, we didn't want any family to not come to the school because of finances." What happened there? is there any profound significance to the documental terminology? It is clear that having characterized parents' donations as tuition fees in the first year, the board considered that it had made a semantic slip and simply changed the terminology to conform with its ideals, its practices and the reality of the matter

Mr. DeJong, as noted, was the ICSS treasurer. He was referred in cross-examination to Exhibit 4C the ICSS constitution and by-laws. He was questioned about two articles of the constitution:

class skiers, and certification to attract financial support through tax-deductible donations appears to me to have been fundamental to that purpose. Some analogous situations exist within the Income Tax Act and the questions raised are obvious should a donation to a telephous communication; otherwise tax deductible, be disallowed even directed that it be used for a particular purpose within that organization's authorized functions?

Judge Taylor allowed the taxpayer's appeal. It must be noted here, however, as the defendant's counsel mentioned, Judge Taylor's decision is itself now under appeal to this court. It is not necessary to cast doubt on the validly charitable objectives of the C.S.A. in order to appreciate that in the priorities of public policy, the supremacy of ski is not among the founding principles of Canada.

Mr Justice Date another taxpayer was held to be entitled to the charitable deduction even though a

In the Guertin Ltée case Dubé, J. made the following findings among others:

The Fondation regularly files financial reports and other forms required by the Department of National Revenue. Any donor may become an active member of the Fondation once accepted by the Directors. The Directors are not employees of the Company, with the exception of Emile Company, with the exception of Emile Company, with the exception of Emile Company, and how of Jean St. Onge his successor, as manager of the plantiff and also seem tary of the Fondation. The founder Antoine Guerrin did not remain a Director of the Fondation after its incorporation. (pages 538 & 539, F.C.)

Unfortunately the two witnesses who could best have shed light on the situation, the founder and his wife, are both dead. It is nonetheless evident from the test morey of the plaint. If is three witnesses that Antome Guertin's essential a.ms were achieved the bonus system guarantees the Company a

Continue Longage 14

An eloquent and persuasive judgment for ustice Transcript of the verdict of Mr. Justice F.C. Muldoon

... continued from page 13.

Article IV -- Membership

The membership of this Society shall consist of those persons 16 years of age and ever who

a. have indicated their agreement with the Basis and Purpose of the Society as set forth in Ameles Hand Worthis Consurunon,

b. contribute the required membership dues or pay tuition for one or more children, and Article VII - Finances

1. The school shall be maintained by membership dues; tumon ons endow ments, legacies and grants.

2. The Board of Trustees may make other provisions for obtaining income as it may deem necessary.

3. The membership dues and tuition shall be fixed at the spring meeting upon a proposal from the Board of Trustees.

4. The fiscal year of the Society shall begin on September 1st and end on August 31st.

It was first of all explained by Mr. DeJong that not all "members" are parents of enrolled children and, correspondingly, not all such parents are "members." One is entitled to be a member of the ICSS without having a child enrolled in the school. A parent can, moreover, have a child enrolled even though the parent be unwilling to subscribe to Articles II or III of the constitution. In such circumstances the parent is not a member. This discussion was necessitated in order to clarify the "proposed new by-law" on page 6 of Exhibit 4C: Article 1 - Membership

2. Membership in the Society is terminated by resignation in writing to the Board of Trustees or by decision of the Board in case of financial delinquency. Failure to meet the obligations as set forth in Article IV-a of the Constitution automatically terminates membership

Mr. DeJong conceded that a parent who is also a member could have his or her membership terminated "for financial delinquency", but he retterated that loss of membership by the parent cannot be equated with barring the child from the school simply because, as he explained, parents of children enrolled in the school are not absolutely required to be "members".

Once again the ICSS employs that terminology about "tuition fees". Again, since no question of mens rea arises in these civil proceedings, one ought not to be too struck with the semantics. The enquiry at bar is to determine whether any part of the plaintiff's contributions to ICSS was a tuition fee. Mr. DeJong, the treasurer, testified in this regard on cross-examination: "No, there is no tuition scale. We didn't have pledge cards, but, as I explained earlier, ... we would appeal to the parents to make contributions to the school, indeed." Mr. DeJong testified that if a parent were unable to pay the amount which he or she had earlier indicated, to pay the fair share of funding the school, he or she would be interviewed by a board member to enquire about the matter, but if the parent were unable to pay, "there would be no repercussions". In all of Mr. DeJong's experience as treasurer, he has known only two families who did not pay at all, but still had children enrolled in the school. But, as he said, "... there was a number of parents who would pay very little" although "most parents did pay something". No one, according to this witness, ever lost membership in the ICSS because of financial hardship. So with

members, and so with parents. Mr. DeJong's testimony credibly establishes that no tuition fees were paid by the plaint ffin 1976 and 1977, or Incleed by anyone, ever, to the date of the trial, the constitution and by laws nor withstanding!

The plaintiff, Lyle McBurney continued to be a member of OCSA even after he and his family moved to Toronto. There is nothing to be made of the fact that his contribution to OCSA diminished dramatically after his children were no longer attending the school.

The significant aspect, rather, is that he continued to make any gift at all to OCSA. No inference of his paying a tuition fee can be drawn in these circumstances.

The plaintiff was further cross-examined about Exhibit 3D, a letter from the OCSA treasurer, dated May 25, 1976, addressed to the parents. It sets out a "fee formula", approved by the members, which can be calculated on a sliding scale from a table, all of which, as the witness and both counsel noted. resembles nothing more than an income tax return form. Asked if he used that formula as a guideline for his contribution to the OCSA, the plaintiff said: "That's one of the things I took into consideration, yes." The plaintiff, as it happens, has a breadth of experience. He was, while living in Ottawa, chairman of the OCSA board: at an earlier time he had been a member of the Board of Deacons, and treasurer, of a local church in Ottawa. The plaintiff was asked, to delineate, in light of that experience, the differences and similarities of raising revenue for the OCSA on the one hand and the church on the other. He answered:

Well, I see very little difference, other than, the school, would perhaps, in it's efforts (to) raise funds, be more aggressive in terms of trying to impact on general community, outside of it's own society, and I see a distinction, because education, tends to have more, the public would understand, why you're there, for example, at Westbrook Baptist Church, would have been ... would have been improper for them, I think, to make public appeals for the money, they tended to go through the Congregation, but, I see very little difference.

And again, asked about encouraging parishioners to contribute, he answered: Yes, they were encouraged to contribute, as best they could, not unlike the school. It would be pointed out to people what ... what the Church hoped to receive, and might reasonably expect to receive. That was sometimes done, in terms of, averaging, as we did in the school society, as well. And, I think, also, in some cases, Churches, the one I joined, belong to now, for example, actively solicits commitment to an amount, they will ask you to pledge, certain amount, some people, do, some people don't.

On re-examination the plaintiff was asked, with reference to the sliding scale in Exhibit 3D, about what other matters he took into account when determining how much he would give to OCSA. He testified:

Well, basically, I had to take into account how much money we had for that sort of thing, but I also took into account other charitable causes to which we were



From I. to r. Gerald Vandesande, Richard Fitzsimmons and Lyle McBurney.

committed ...

... they're all listed here, in these documents. Those are not the answers of a parent from whom was demanded, or who had determined to pay, tuition fees. OCSA levied no tuition fees as consideration for furnishing a Christian education, and no part of the plaintiff's gifts is to be so characterized.

There were no tuition fees charged by any of the three charitable corporations. The plaintiff's payments were made as much without consideration as are contributions to a parish church.

It is clear that the plaintiff and other like-minded contributors banded together in a community (or congregation) in order to support each other's ideals of Christian Education, to develop or maintain each school and to meet, as a community, the common expenses entailed in their project. In that regard they were and are indistinguishable, from the congregation of a parish, about the deductibility of whose gifts there is no doubt. Upon the evidence it is clear in any event that the charitable status of each of the three corporations may be based as much upon the advancement of religion as upon the advancement of education. In regard to both modalities of charitable status no material consideration and no tuition fees were charged or given.

It is in this regard that the case at bar is distinguishable from the Zandstra case. In that case Mr. Justice Heald found that tuition fees of a fixed amount were levied by the recipient charity. What the plaintiff received here is not qualified and is indistinguishable in nature and quality from what a parishioner-contributor receives from and through a parish church, and especially if that parishionercontributor's children attend the church.

The public policy favouring and protecting the advancement of religion, particularly in light of our special legislative and constitutional declarations in Canada. cannot be set at naught by the minister's Information Circular 75-23 and a few earlier decisions of the Tax Review Board.

The body which authoritatively sets, declares or varies public policy in Canada is still Parliament, even though some important matters of public policy are now expressly entrenched in our Constitution. Parliament has spoken on this matter, thus far, by enacting in subsection 110(1) of the Income Tax Act that the aggregate of gifts made by a taxpayer in each year to registered charities, up to 20 % of the taxpayer's income, is deductible. Any refinement of that policy and those provisions ought to be specifically debated in, and effected by. Parliament — not by the minister and not by the court. The charities so inextricably blended in the works of the three corporations here are of such hardy longevity and are so embedded in our law and constitution that one should not lightly tamper with the characterization of the legitimate gifts which the corporations have received from the plaintiff

The plaintiff's action should, for the foregoing reasons, succeed and the reassessments issued by the minister in regard to the plaintiff's gifts in 1976 and 1977 to the CCL, OCSA and ICSS should be vacated. and the plaintiff should be allowed his full claim for deductions, including the Walkathon and the contribution for paint; the whole with costs.

> F.C. Muldoon Judge

Ottawa, Ontario August 24, 1984



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Feature

Does your occupational title need a facelift?

Jeff Lyons

Only once in a lifetime does a person have that rare opportunity to meet a really important person. I mean, someone who is really important, a V.I.P. After all, how many friends do you have who are personally acquainted with the world's most influential citizens: presidents, kings, dukes and countesses. Let's face it — these people are all a cut above the rest. We can't just call them up on the phone and ask them over for a meatloaf dinner. It causes me to wonder, "What sets these people apart from you and me?"

One day I was flipping
through the phone book trying
to find a particular number.
Suddenly, I came upon one of
the most absurd entries I have
ever seen. It read: "The Office of
Psychological Substitutionary
Enhancement of Current
Occupational Verbal
Descriptors" or "OPSECOVD"
for short. I decided to write the
number and address down.

"Surely this must be a prank," I thought.

In order to satisfy my natural curiosity, I picked up the phone and dialed the number.

"Office of Psychological Substitutionary Enhancement of Current Occupational Verbal Descriptors, may I help you?" the voice gasped.

"My name is Mr. Lyons," I replied, "What kind of business is this?" I replied for lack of anything better to say.

The voice at the other end calmly answered, "Sir, I can see that you have not dealt with our firm before. However, I would be happy to mail you a descriptive brochure of our services. May I have your address?"

"Why, yes... NO!" I exclaimed, "What kind of joke are you trying to pull over on the public?"

"Sir," the voice continued patiently, "if you don't want us to mail you a brochure, you are still most welcome to attend a

free orientation session." My inquisitive nature got the better of me, so I signed up for an OPSECOVD orientation the following Tuesday night at 7 p.m.

Being a fervent new Christian, I reasoned that this must be some strange new religious cult group. Needing some company, lasked another Christian, more mature than I, to help investigate OPSECOVD with me. On Tuesday night, we reached the address I had been given, and already there was a lot of activity when we arrived. We were ushered into a large room which seated about 100 people. Suddenly, a man grabbed the microphone and began to talk ecstatically. While listening to his opening comments, the banner over his head caught my eye, It proclaimed, "Let OPSECOVD Change Your Life!"

There wasn't a dull moment that evening, for I was soon to find out that many of those present were graduates of the OPSECOVD program. It was an emotion-charged evening, filled with many moving testimonies. A sample of a typical one went something like this:

OPSECOVD, I was depressed, distraught, and afraid to introduce myself to others at parties and social gatherings. But after going through this program, I have embarked on a totally new outlook on life as a ... (She paused — one could sense the electricity in the air) a 'Domestic Engineer.'" (The crowd cheered her on.) "Yes," she concluded, "I used to be just a housewife, but now I have a



totally new outlook on my career — thanks to OPSECOVD."

evening, to say the least. A brief sampling of recent graduates which I talked to after the formal meeting described themselves as: a former city garbage collector who was now a "Sanitary Engineer," a bank teller who was now a "Certified Professional Teller," and a coed who, after 8 years in a 4-year college, now declared herself to be a "Professional Student."

Before leaving, a familiar face caught my eye, "Hey Frank!" I called out. (Frank was a friend!

knew from church.)

"Isn't it great?" Frank
exclaimed. "You know, I never
did like being called just 'a
Christian.' People always
seemed to be uneasy, like they
didn't know how to act around
me. But after attending
OPSECOVD, I've become an
'Ecclesiastical Spokesperson'
— it sounds a whole lot more
respectable, you know. Well,
I've got to run and share my
testimony with others... See
you later."

As my friend and I drove away from the meeting that night, my mind continued to race." Just think of the possibilities!" I

exclaimed. "This could revolutionize our church. Instead of calling each other 'brother so-and-so,' or 'sister so-and-so,' we would call each other 'blessed divine siblings'."

My friend chimed in, "Yeah, and instead of calling our senior minister, 'Pastor,' we could call him our 'Executive Apostolic Administrator.'"

Those comments sparked a whole new round of creative ideas, which we discussed on our way home. We talked about the possibility of a tape ministry, radio program, and maybe even our own T.V. Show. We decided that 'Re-Name-It and Claim-It,' would be a good name for the broadcast. Finally we concluded that this would be a very beneficial teaching for all Christians, and that it would help them be victorious in their Christian walk, while at the same time give them an air of respectability around non-Christians.

As I stepped out of the car and reflected on the evening's events, I paused a moment. A disturbing thought seemed to try to enter my mind.

"I wonder if this is just a passing fad? Can all of this excitement over the use of one name or another really be all that important to people?" I scratched my chin as I walked toward the front door. "Nah," I thought. "What am I saying? That's probably just non-positive thinking."

Reprinted with permission from Focus,
Spring 1984, magazine of CBN University.
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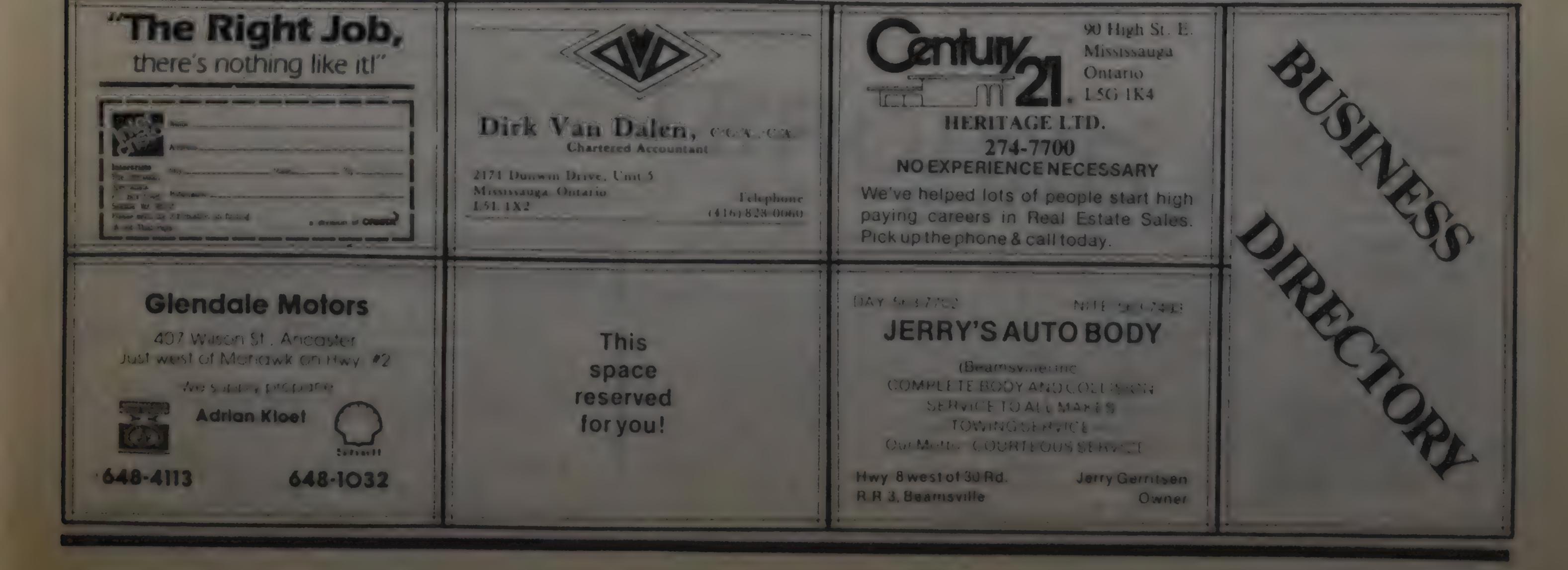
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Issue

"Does NAC speak for you?"

Femmle Vander Boom

If you are a reader of a daily newspaper, a listener to the radio or a viewer of T.V., then you must have heard about NAC. The media frequently mentions the views of NAC as these of the "women of Canada." If you are a Canadian woman, do they speak for you?

NAC stands for the National Action Committee on the Status of Women. although they are an independent group, they received government funding, to the tune of \$185,000 in 1983, plus they are funded by their 280 affiliate organizations.

These organizations give NAC a total membership of about 3 million members.

Their money is used to vigorously expound their views in the media and to pressure governments to change the laws according to their views.

Because they claim to speak for 3 million women, they feel that their view is that of the majority of Canadian women, and that they have a monopoly as the "voice of women in Canada."

It would be a good idea if we all clearly understand what NAC is saying to the governments "on our behalf."

NAC policies

One of their current, and foremost, policies is to pressure government to implement Equal Pay for Work of Equal Value. This goes far beyond the principle of equal pay for equal work, which has already been guaranteed by law for 30 years. This present law makes it mandatory that employees doing the same job be paid the same wages regardless of sex. That means that male and female office workers doing the same job must be paid the same.

The principle of Equal Pay for Work of Equal Value has an entirely different meaning. It is much farther reaching with several serious consequences. It

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means that all jobs would be evaluated to determine their value, and given a rating according to a point system based on such contenaas training, experience, responsibilities, working conditions, etc. Then all the jobs with the same point value would have to be paid the same wages. This system not only compares office workers with office workers, but also office workers with janitors. The point system, and not the free market, would determine which job would have the higher wage.

In order to administer such a system a vast government bureaucracy would have to be set up. There are an estimated 23,000 different jobs listed in industry alone, all of which would have to be evaluated. This would be an exhaustive and long-term endeavour, the cost of which would have to be borne by the taxpayer. It would also mean that government would control the wages, since the government bureaucracy would determine the comparative value of jobs.

Small businesses, which employ 80 % of the working force, are opposed to these measures. They rightly understand that this would increase government control and intervention, and would cost large sums of money which the tax-payer can ill afford.

A second policy being pushed by NAC is Affirmative Action. This would mean that employers would be forced to hire according to a quota system, guaranteeing that they hire a pre-determined percentage of women on their staff. Thus employees would be hired, not necessarily because their qualifications fit the required job, but because they are the right sex according to the quota established by government. Affirmative Action would cause reverse discrimination, placing women in jobs because they are women, while better qualified men might be left in lower jobs.

In this case, as with Equal Pay for Work of Equal Value, government bureaucracy would interfere with the free market activity that presently governs the Job market.

Free access to nearly everything

NAC claims that women are discriminated against because they do not have easily accessible and affordable day care. They see this as a detriment to women being free to seek work outside the home. NAC insists that if women are to be equal to men they must be equally free of the restraint of child care.

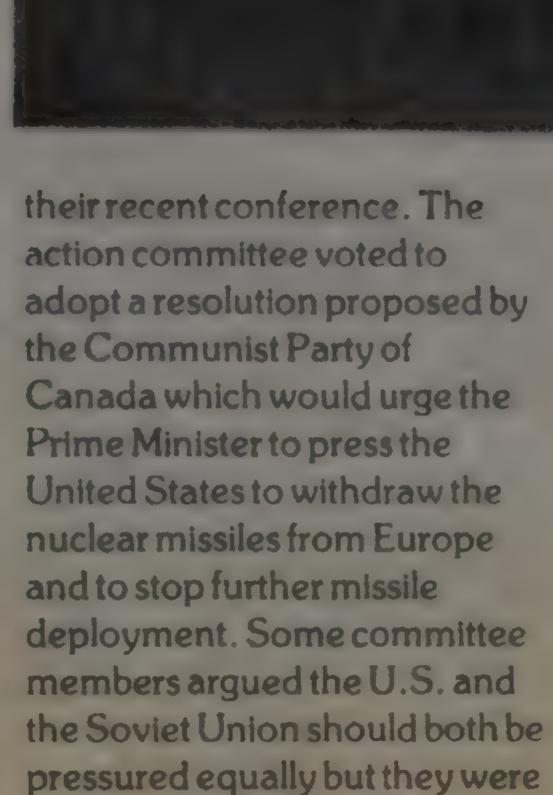
Their solution is to demand that governments establish universal day care. Their paper on child care that came out in 1983 clearly describes their stand. The governments would set up day care facilities in every community of 20 families or more. These centres would be open 24 hours a day, provide sleeping facilities for children of shift workers, and also special facilities for sick children.

These centres would be available to all people and would be free of charge. The cost, which would be prohibitive, would be borne by the taxpayer.

This right of women to be equal to men, says NAC must also mean freedom of reproductive choice. Thus at their last conference on March 16-18, 1984, they passed a resolution that free standing abortion clinis be set up all across Canada.

Sexual freedom includes that everyone have full freedom to pursue his or her sexual preference, according to NAC. In their brief to the Frazer Commission on Prostitution and Pornography they stated that prostitutes have the right to pursue their choice of work, the same as any other person. There should be no restrictions on prostitution, they say. Their definition of pornography is very liberal, including all materials that depict heterosexual, lesbian, and homosexual activity, including intercourse, as long as violence and force are not portrayed.

Another significant position taken by NAC that is not widely known is a resolution passed at



voted down by a wide margin.

State control

whole, then we begin to see clearly the philosophy of NAC and the direction in which they are trying to push Canada, all in the name of achieving equal rights for women. It will be a Canada where government controls the job market, where government raises the children, where a human life can be terminated as easily as getting a tooth pulled, and where there is no limit to indulgence of all sexual excesses.

None of us should think that we will be unaffected by the changes that NAC would like to bring about in Canada. We will all be affected by the loss of freedom to run businesses as we now are able to do. We will all feel the detrimental effects on society if governments take over the responsibility of raising the children of the nation. We will all suffer with the increase of moral degradation that would prolifigate all around us.

What can we do?

There are a number of things we should all do. Everyone who

Femmie VanderBoom

organization should find out if that organization belongs to NAC and then pressure that organization to terminate its membership. For example, the Registered Nurses Association of Ontario is a member organization of NAC.

Secondly, we should speak to everyone that we know outside our own circles who belongs to such an organization, inform them on the stand NAC takes, and ask them whether they agree.

Thirdly, when we read claims in the press that NAC speaks for the women of Canada, we should write letters of protest, stating that NAC does not speak for us who are also Canadian women.

Fourth, we should consider joining a women's group that provides an alternate voice and presents our views to the government and to the press.

As Christians we cannot agree with the radical feminist stand taken by NAC. Then let our voices also be clearly heard.

Femmie VanderBoom lives in Burlington.
Ont. She is a founding member of REAL
Women of Canada.



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Youth

Peers, pressure and hormones

a story by Jan de Bree

Jam told a hundred times a year by my teacher, my minister and my parents, "Being a teenager is difficult, Fred." I dislike hearing that remark over and over again during school, in church and at home. I dislike it because it makes me feel like a disadvantaged person incapable of running my own life. No one will go so far as to call me mentally ill; but they do say I am emotionally unstable.

My teacher tells me that I as a teenager suffer from extreme changes in emotion. He tells me I am higher than a kite one moment and when the kite and I come down we do not land on level ground but in a hole. Hormones are the cause he says.

My mother has another theory; she describes me as overreacting and exaggerating because I eat too much junk food. Sugar is the cause of my problem she says.

My minister says I am a terror when I am with a group of friends. But I am the most decent and serious fellow when him and I talk one on one. He tells me peer pressure is the cause of my disrespectfulness.

Why am I considered a misfit?
Puberty? I know all about
puberty. I am going through it.
Peer pressure? Sugar? The
attraction of city lights. Rock in
Roll or alcohol? Tell me about
the impetuous youth and the
pitfalls that await the
inexperienced and foolish
person. I know it very well
because I hear it often enough.
But now listen to me. Let me say
something for a change.

I know several other people who suffer difficulties, my grandparents and my parents. My grandparents belong to a bowling club that arranged a bus tour to Disneyland Mygrandpa wants to go. My grandma wants to stay at home. Grandpahates buses but wants to go on this tour because all the club members are looking forward to having them along Grandma says that is no reason for going Coing along with the crowd she calls it. The minister would call it peer pressure.

My mom and dad are not faring well. Mom is in a difficult time of her life right now. She chesa great deal for no apparent reason. She becomes

Our life's work is

meaningless

and

forgotten in a single moment

unless

we worked

for

God

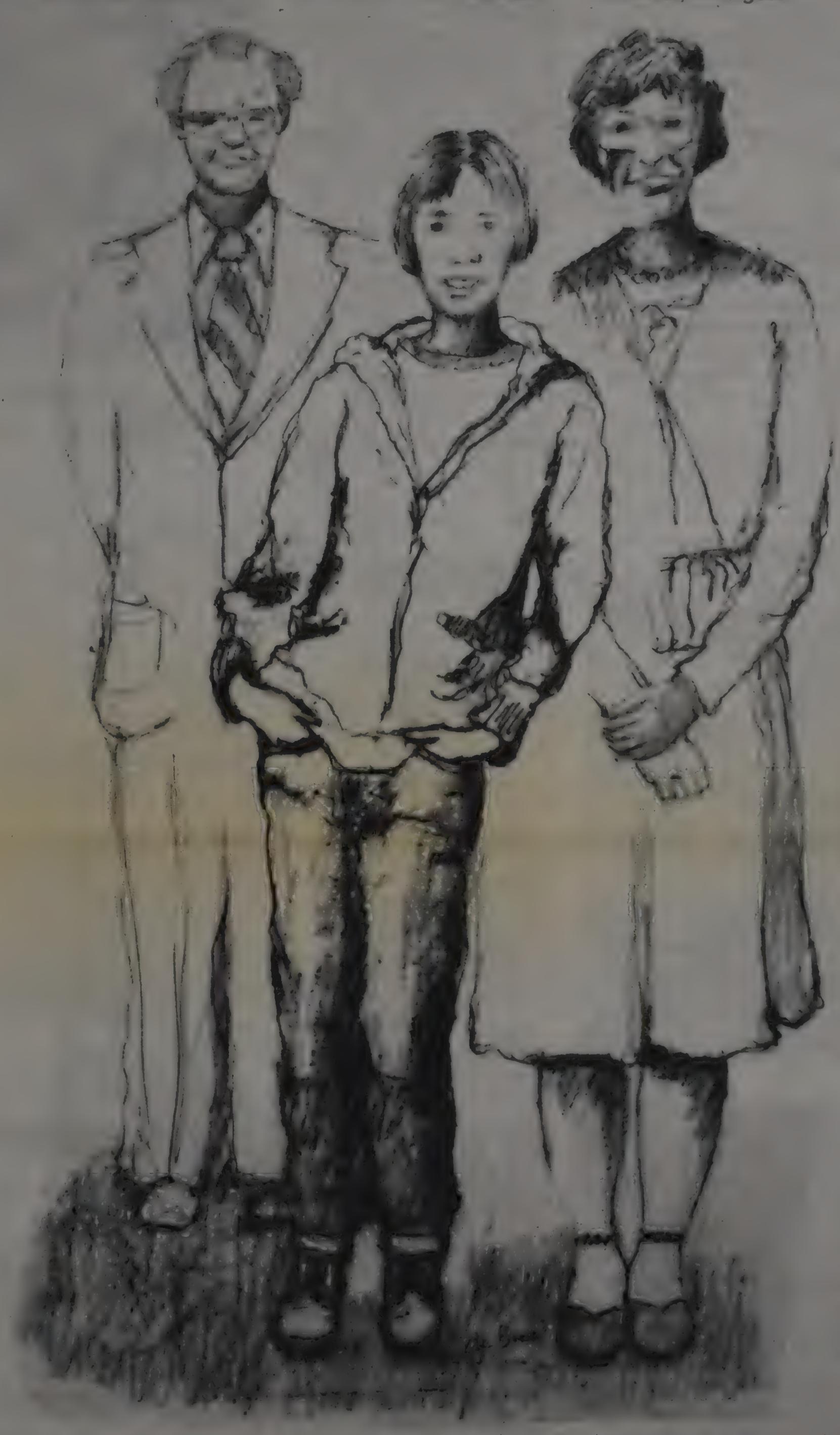
depressed and then thinks the world is a dark and ugly place.

My dad feels dumpy lately and looks dumpy too. He gained

twenty pounds during the past year. Television, yes television, he watches television every unoccupied moment of his life.

He was active. Not anymore though. He talks of aging and dying; he is only fifty-three.

Hormones, nothing but



Sketch by Jan de Bree

hormones.

Often my parents tell me not to be dissatisfied with life and not to say that everything is boring. but when I listen to them in conversation I hear nothing but complaints; bad government, poor sermon, nasty neighbour, incompetent plumber, and the terrible present compared with the good old days. When they return from a wedding or funeral they pick the whole affair apart. I do not wish to be disrespectful but I think there is not much difference between a fifteen year old and a fifty year old. Hormonal changes and peer pressure are there for everyone.

Here I better cover myself otherwise my friends will use my point of view as an excuse to do what they please ... What can I say? ... This is not easy ... Because I believe we experience similar difficulties whatever the age, I do not think ... Oops, I do think. I think a lot.

Let me say it this way. I think because both old and young experience similar difficulties there is no point in using this fact as an excuse for foolish behaviour. Certainly it is a temptation though. Give me some new information and I might use it to my advantage. Nothing like stumping my folks.

Take world hunger for example, when my mother tells me to eat all my food because there are millions of people starving I ask her to name me one. That really floors her. It does not mean that I am not concerned about world hunger. I am. I do not like being nagged all the time about my eating habits. But now my mother is on to me and whenever I give her the challenge she answers me with, "Lu Chang and Wing On." She is sharp.

If she only realized that my life is not very different from hers. Maybe then we would get along better. I mean she should not make a big deal out of my behaviour. The more attention given to this topic the worse it becomes.

Funny, eh, here lam writing on the very subject, shooting off my big mouth again. Maybe my mother is right. I should stay off sugar.

Januar Breeze sandagast spide propolicing

Friendship

Ägift

solarge

from one to

another

that can't be seen but is felt

in the exchange

ofa

Smile

Teresa Van Raamsdonk,

Georgetown, Ont.

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Feature

Water and the city

Rex Keating

The following article is reprinted from Unesco Features. It shows the problem that cities create to the earth's water supply. The references to pagan religions should not detract from the value of the article. We may not want to worship rivers, but we do respect them for the sake of their maker.

Without trying to stretch the meaning of Revelation 22, could we not say that God echoes the importance of water also in this picture of the new Jerusalem? "Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the main street of the city."

Would that all cities looked that way!

By 1985 the cities of Earth with one million or more inhabitants will have soared from eleven in the year 1900 to around 270. Of them 140 will be in the Third World. And cities with 10 million or more citizens will have jumped from two in 1950 to at least 17 gigantic urban agglomerations, ten of them in developing countries.

The world's larger settlements are deluged by an avalanche of peoples abandoning, in mixed hope and despair, the age-old framework of village and township for the dubious attractions of the city. With every year that passes, urban population growth-rates increase between five and ten per cent.

Water, a finite resource

Water is the key to a city's survival, but it is a non-renewable commodity, a finite resource. The available fresh water on our planet is the same today as it was tens of millions of years ago. Rain is not a gift of new water from heaven.

It reflects little credit on our technologically oriented societies that in 1984 the water supply and sewage disposal systems of many large cities are far below the standards reached 2000 and more years ago in Rome and other ancient cities. As Rome expanded, the city fathers supplemented the local water supply by constructing up to 500 kilometres of conduits. eleven in all, to bring in water from the mountains and distant springs, water which was used exclusively for drinking. Throughout the antique world of the Mediterranean and elsewhere in Europe, Africa and Asia the universal recognition of water as a basic element of living nature was manifested in the multitude of sacred springs and water sanctuaries, river and rain gods and water nymphs.

Citizens of Babylon, Ninevah and Memphis had profound respect for the rivers that gave them life, embracing them in the pantheon of their gods. The Greek historian Herodotus wrote in the 5th century B.C. of Egypt as "the gift of the Nile" and, reported that contamination of rivers in Persia was strongly discouraged to the extent of forbidding the washing of hands in their water. "They kept their rivers in the highest

honour" declared the Greek historian. Could we make that claim today?

By and large the great cities of the past were in harmony with their environment and their overall impact on the surrounding soils and forests was minimal. Not so with today's metropolitan glants; their tentacles penetrate far into fertile farmlands smothering them with blocks of masonry



and swathes of concrete roads; huge pipes snake through the countryside bringing life-giving water to the cities from distant rivers or from artificial reservoirs which in their turn have engulfed huge areas of natural verdure.

Three stages of city versus water

The growth of a city and its effect upon local water resources can be visualized as passing through three overlapping stages; First comes the stripping of the natural cover trees and vegetation — to make room for dwellings, streets and other urban constructions, with a consequent diminution of rainfall hitherto drawn to the area by the forest cover. The water budget is further reduced as the water table is lowered by the digging of wells for the inhabitants. Meanwhile building activities loosen the top-soil which is easily eroded into local watercourses. Initially the building metropolis will have relied for its sanitation on cesspits and septic tanks. These, if poorly constructed and carelessly

located, can pollute the underground water store — the aquifer — causing outbreaks of diseases such as cholera and typhoid. (According to a World Health Organization report about 80 percent of all known diseases are related to water misuse).

The second stage comes with expansion. More and larger buildings demand the removal of more topsoil further accelerating erosion; the soil is deposited in the remaining watercourses as sediment, the result at peak flows often being the flooding of the city. Bangkok provides an example. The introduction of industries is followed by the discharge of chemicals and other noxious effluents into the nearby rivers and streams on which the city depends for much of its water supply. This necessitates the construction of purification plants. Finally the time comes when most of the original open soil with its balanced ecology will have vanished under acres of concrete, brick and other impermeable surfaces. These block infiltration of surface water to the ground-water levels beneath the city, thus creating conditions for accelerated storm run-off.

With insufficient water to replenish the aquifer, deeper and deeper wells are needed until a point is reached when water has to be brought to the city from distant catchment areas or reservoirs. Pumping water from the aquifer below the city can lead to land subsidence, as happened in Houston, Texas, which is now almost three metres lower than its original elevation, the subsidence stretching to a radius of some 60 kilometres from the city's centre. Mexico City is another, extreme, case. Because of the exhaustion of water removed from the aquifer below, it has sunk more than ten metres into the filled-in lake bed on which it was built. Today Mexico City faces a water-crisis since it is one of those burgeoning metropolises mentioned earlier in the article; indeed the signs are that by the end of the century the city could be one of the world's largest with a population exceeding 30,000,000.

Another example of the lengths to which a city must go to secure a water supply is provided by Los Angeles which draws its water from a 500 kilometre network of canals, conduits and tunnels, crossing deserts and mountain ranges and requiring five main pumping stations to bring the 600 cubic metres of water per second currently needed to sustain the city.

For years Unesco has been conducting a campaign to



rescue Venice from the shortsightedness of the past.
Inexorably this unique urban
creation is sinking into the mud
of its lagoon, a result of centuries
of water depletion through withdrawal of water from the
aquifer; this coupled with the
influx of the Adriatic tides has
had disastrous consequences.
A belated attempt to halt the
process has been the prohibition
since 1970 of drilling water wells
in the Venetian plain.

Cities cause problems

tion of people — often overwhelming — in urban areas that exacerbates the problems of water supply and usage. Each one of those persons needs water for survival and each contributes to the wastes that must be disposed of. The twin problems of water supply and waste disposal can be handled effectively only if there exists a definitive plan of action administered by an efficient organization with adequate funds at its disposal: clean water does not come cheap. Such an organization must of necessity be inter-disciplinary, drawing together many specialists in such disciplines as demography and sociology, economics and water engineering, working as a team and using computerized devices such as systems-analysis and mathematical models as signposts to possible trends in the city's growth and development.

"One may be nostalgic about the delights of the countryside and the simplicity of life in a small town or village," writes Professor Lindh, "but the viability of the earth's social systems will almost certainly be determined in the growing metropolitan areas of the world. Absence of good water and a smoothly operating waste disposal system in these cities would be a fatal handicap."

Cinema summaries

With this issue, Marian Van Til will begin to write regular capsule reviews of recent films to complement Henry Knoop's monthly Media Scan. While Mr. Knoops column is an in-depth analysis of trends and ideas current in the media, particularly in film, Ms. Van Til will provide plot summaries and comments on specific films to help readers in choosing films they'd like to see.

Dreamscape

Rated Restricted

Stars Dennis Quade, Kate Capshaw, Christopher Plummer, Eddie Albert
Directed by Joseph Ruben

A predictably handsome Good Young Man with psychic ability is conscripted into a dream research project and is taught to project himself into other's dreams to determine their fears so they can be helped via therapy.

Inevitably the bad guys want to use this ability to control and even kill personal and political enemies. A power-hungry presidential confidant prepares his Evil Young Dream Crasher to kill the U.S. President. However, the Good Young Dream Crasher saves the President, the day, kills the bad guys, and gets the girl (who is, incidentally, a beautiful doctor of psychiatry named De Vries.)

Basically lightweight though captivating secular entertainment. It's one moral lesson might be: If you put country before self, self is bound to be rewarded with (particularly sexual) success.

Contains frightening scenes.

Recommended for movie fans only.

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Thanks

HORDIJK: We wish to express our thanks to our children, grandchildren, relatives and friends for making our 50th Anniversary an unforgettable one. Thank you for all the cards, flowers and gifts. We thank our God for His blessings in the past 50 years.

Mr. and Mrs. L. Hordijk, 18 Walker Ave., St. Catharines, ON L2N 3L6

Births

FEKKES: We John and Jo-ann give thanks to God for the precious gift of our son MICHAEL WILLIAM, born August 24, 1984. A welcome little brother for Christopher and Jaciyn. Proud grandparents are: John and Grace Fekkes and Clarence and Sya Dykstra, both of St. Catharines, Ont. Another greatgrandchild for Mrs. J. Van der loo of Grimsby, Ont., and Mr. and Mrs. J. Fekkes of Diemer, The Netherlands.

79 Raylawn Cres., Georgetown, ON L7G4M6

LEFERINK: Hank and Rita praise and thank the Lord, the Giver of life, for the birth of their son, DAVID MATTHEW, 8 lbs. 81/2 oz. on Monday, August 13, 1984. A dear little brother for Jamie, Cristopher, Mark and Jennifer. Seventh grandchild for Mr. and Mrs. Arle Van Helden. Eighteenth grandchild for Mr. Albert Leferink, Seventh greatgrandchild for Mr. and Mrs. J. Kroezen and Mrs. H. VanHelden-Wegner.

Home address: R.R.#2, Georgetown, ON L7G 4S5

Marriages

VANDER MAALE-BRUINSMA:

With much joy and in gratitude to God we wish to announce the marriage of our mother INKJE Bruinsma-Jouwsma and SAMUEL Vander Maale, on Saturday, September 15, 1984. The ceremony will take place, D.V., in the Rehoboth Chr. Ref. Church of Bowmanville, Ont., at 11 a.m., the Rev. H. Bruinsma officiating.

Durk & Willy Bruinsma - Bowmanville, Ont.

John & Coby Bruinsma - Edmonton Alla.

Lieuwe & Fia Bruinsma - Millet, Alta. George & Sylvia Fayer - Bowman-

ville, Ont. Ted & Ann Stoker - Fort Langley,

Simon & Miene Bruinsma - Bow-

manville, Ont. Bert & Rita Bruinsma - Red Deer,

Alta. Henk & Ruth Bruinsma - Holland

Marsh, Ont.

Future address: 146 Second Ave. South East, Medicine Hat, AB T1A 2K7

Ps. 103 17

Best Wishes

Marriages

HORDYK-GRIFFICEN: Believing that the Lord has brought them together, Mr. and Mrs. Len Hordyk Jr. of Burlington, Ont., and Mr. and Mrs. Jan Griffioen of Copetown, Ont., announce the forthcoming marriage of their children, KIM-BERLEY LOUISE and JACQUES. The ceremony will take place, the Lord willing, on Friday, the 5th day of October, 1984, at 7:00 p.m. in the Bethel Chr. Ref. Church, Kerns Rd., Waterdown, Ont. Rev. J. Postuma officiating.

Future address: 90 Silver Creek Pkwy., Guelph, ON N1H7H6

LEISTRA-KROLL: Mr. and Mrs. William Leistra and Mr. and Mrs. Alex Kroll of Strathroy are happy to announce the forthcoming marriage of their children, LINDA and ROGER. This wedding ceremony will take place, the Lord willing, on Saturday, September 22, 1984, at 3:30 p.m. in the Westmount Chr. Ref. Church, Strathroy, Ont. Rev. Anthonie VandenEnde officiating. Future address: 190 Pannell Lane,

Apt. #1, Strathroy, ON N7G 2C6 SMIDS-COUNSELL: "Rejoice · in the Lord always; again I will say

rejoice" (Philippians 4:4). In the Spirit of Christian joy, we as children are happy to announce the forthcoming marriage of our parents, GRACE SMIDS to DON COUNSELL. The ceremony will take place, the Lord willing, on Saturday, September 22, 1984 at 4:00 p.m. in the First Chr. Ref. Church of Chatham. Rev. Wm. Dykstra officiating. Grace Smids Is the daughter of Mrs. Margaret Fernhout and the mother of:

Fred & Anita Smids Marg & Harold Vander Ende Ciarence, Hilda and Stanlie Smids Don Counsell is the father of: Jackie & Mike Johnston

Future address: R.R.#4, Thamesville, ON NOP 1A0

TEMPELMAN-HOOGSTEEN: SHARON EVELYN, daughter of Mr. and Mrs. Hank Tempelman and GARY WAYNE, son of Mr, and Mrs. Wiebe Hoogsteen, will be asking God's blessing upon their marriage, the Lord willing, on Friday, September 14, 1984 at 2 o'clock p.m. in the First Chr. Ref. Church of Thunder Bay, Ont. Rev. Arie C. Leegwater officiating.

Future address: R.R.#1, Oliver Rd., Murillo, ON POT 2GO

VAN BENTHEM-MIEDEMA: Believing the Lord has brought them together, Mr. and Mrs. Albert Van Benthem and Mr. and Mrs. Leo Miedema joyfully announce the marriage of their children, MARGARET and ROBERT, the Lord willing, on Friday, September 14, 1984 at 7 p.m. in Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. Peter Hogeterp officiating.

Future address: 39 Marguerite St., Beamsville, Ont.

DEGELDER-LANDGREN: Mr. and Mrs. Peter J. DeGelder of Mt. Brydges, Ont., are pleased to announce the forthcoming marriage of their son, JACK RICHARD to BETSY ANNE. daughter of Mr. and Mrs. Robert Landgren, Grand Rapids, Mich. The wedding will take place, D.V., September 22, 1984, in Grand Rapids, Mich.

Future address: 121 Leonard S.E., Grand Rapids, Mich. 49503.

> Check the Calendar of Events tor happenings in your area.

Anniversaries

1959 1984 September 9 With joy and thanksgiving for the grace of our Lord, we are pleased to announce the 25th Wedding Anniversary of our parents,

HENK and GAIL BOUWERS

May the Lord continue to bless them and give them many more years of service in His name. With love from their children:

Shirley Bouwers & Herbie Johnson (boyfriend)

Jane & Clarence Dijkema; Sara John Bouwers & Geraldine Horinga (fiancee)

Judy Bouwers David Bouwers

Home address: Box 406, Athens, ON KOE 1BO

Cornwall, Orangeville, Ont. Ont. 1954 September 18 1984 With gratitude to our Lord for His faithfulness, we hope to celebrate with our parents and grandparents.

HEDDE and WIEBEDINA deBOER (nee Deelstra)

the joyous occasion of their 30th Wedding Anniversary.

We pray that the Lord will grant you continued blessings and many more years together. With much love:

John & Bernice deBoer; Michael, Patricia, April, David - Listowel, Ont.

Ed & Wilma deBoer; Derek,

Renee - Brampton, Ont. Gary & Marcia deBoer; Daniel,

Kristin - Rexdale, Ont. Don & June deBoer; Nicholas -Brampton, Ont.

Doug - at home Linda — at home

Home address: Box 310, Orangeville, ON L9W 2Z7

Lacombe Abbotsford 1954 September 8 1984 Wedding text: "Trust in the Lord with all your heart and lean not on your own understanding, in all your ways acknowledge Him, and He will make your paths straight" (Prov. 3:56).

We thank the Lord for His blessings as we have celebrated our parents' 30th Wedding Anniversary on September 8, 1984.

RALPH and JENNY HUIZENGA (nee deJong)

It is our prayer that He will continue to bless you for many years to come.

With love and congratulations from your children. Annette

Jack & Reina Anema Rolanda

Jacqueline

Acton

1959

Home address: 34737 Arden Dr., Abbotsford, BC V2S 2X9

Thank you Lord

On September 29, 1984, Rev. Jelle Nutma has been minister for 25 years in the Chr. Ref. Church. A special worship service will be held, the Lord willing. on Sunday, September 23, 1984 at 2:30 p.m. in the Smithville Chr. Ref. Church.

Open house after the service.

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Anniversaries

Anniversaries

September 12

CORNELIS and JETSKE

HOGEVEEN

(nee Jansen)

With thankfulness to God, we

share in the joy of our parents as

they celebrate their 25th Wedding

Anniversary on September 12,

1984. May the Lord continue to

bless you in the years to come as

Congratulations and love from

Home address: 68 Sullivan Ave.,

On Saturday, August 18th, we

celebrated the fact that God had

provided 25 years of married life

HUBERT and RIET HUYER

(nee Van Dorp)

That His blessings may continue is

Jim, Andy, Jack & Dorothy, Valerie

Ann, John and two grandchildren:

Home address: R.R.1, Burnstown.

Op Zaterdag 6 October a.s. hopen

we met onze ouders, groot en

JANOOSTERINK

and

JOHANNA BERENDINA

OOSTERINK-TOONK

de dag te herdenken waarop zij 50

jaar geleden in het huwelijk zijn

getreden. Hierbij nodigen we

vrienden en bekenden uit voor een

Open House, 's middags van 2 tot 4

uur op 6 October, 1984 in de

Immanuel Ref. Church, Clark St.,

& Regan, Mark, Lisa, Carrie, Mary

Burnstown

Woodstock,

Ont.

1984

Richard & Monique (girlfriend)

He has in the past.

Nepean, ON K2G 1V2

your children:

Sheila

Joanne

Shelley

Barrie

our prayer.

Parents: Mrs. S. Huyer

Mr. & Mrs. G. VanDorp

Brothers and sisters:

Ternie & Justin

ON KOJ 1GO

Gelderland

overgrootouders,

Woodstock, Ont.

Grace & Jim Haas

Bill & Joan Oosterink

Debbie & Bill Hesselink

Klein en achterkleinkinderen

Adres: R.R.#3, Woodstock, ON N4S

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Smithville

1984

Hun dankbare kinderen:

Zelhem,

1934

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1959

September 11 With thanks to God for His faithfulness, we are happy to announce the 25th Wedding Anniversary of our parents,

> **RALPH and ALICE** VANDERPLOEG (nee Vlielander)

We wish you many more years together, and pray that God may continue to bless you and keep

Love from your children and grandchild:

Sidney - at home Audrey - Beachville

Ariene - Burlington Jennifer — at home

Wilma - at home Jeff - at home

Allison - grandchild R.R.2, Shallow Lake, ON NOH 2KO

"As for me and my house, we will serve the Lord" (Joshua 24:15b). On July 24, 1984, we, together with our families and friends, celebrated the 25th Anniversary of our parents,

> JOHN and MARIE VERBURG (nee Dieleman)

We thank and praise the Lord for His loving care, goodness and grace to them and pray that He will bless them for many years to come.

Love from your children and grandchildren:

Marcie & Tom Kroesbergen;

Tommy, Robbie - Alisa Craig.

Jim Verburg — Chatham, Ont. Home address: 145 Tissiman Ave., Chatham, ON N7M 4G8

Obituaries

On August 30, 1984, the Lord called unto Himself our dear wife, mother and grandmother,

> SAAKJEHUIZINGA (Nee de Groot)

In her 75th year. Dear wife of Peter Huizinga, 57 Hickory Lane, Stratford, Ont. Beloved mother of:

Joe & Dena Hulzinga - Duncan,

John & Betty Hulzinga — Campbell River, BC Donna Bennink - Toronto, Ont.

Wilma Mayer - Brampton, Ont. Jerry & Brenda Huizinga - Auburn,

and 16 grandchildren John 11:25 & 26.

Funeral services were held on September 3 at the Stratford Chr. Ref. Church, Rev. J. Payton officiating.

"For we who are alive are always being given over to death for Jesus' sake, so that His life may be revealed in our mortal body .. so we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal" (II Cor. 4.11, 18) On August 16, 1984 the Lord called home our beloved wife and mother.

CATHARINA VAN DEN BERG (nee Valstar)

in her 46th year. Beloved wife of Mike Van den Berg Mother of:

Brian & Elisabeth - Newtonville,

Mitchell -- Newtonville, Ont. Richard & Peter - Perth, Ont. Phillip - at home

Funeral services were held Monday, August 20, 1984 at the Lindsay Chr. Ref. Church. Home address. RR #1, Reaboro, ON KOL 2YO

Yea, though I walk through the valley of the shadow

of death, I will fear no evil; For thou art with me.

Classifieds

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We would like to have a live-in mother's helper for the month of October and would like to have references. Please call (519) 647-2363.

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St. Catharines, ON L2R 4L3

CALWINIST CONTACT

seeks applications for two part-time positions. The first position is to help with the mailing of our paper each Monday and Tuesday (prior experience not necessary), The second position is in the area of typesetting and layout (previous experience is preferred).

Please send inquiries to or contact.

Stan De Jong, Office Manager Calvinist Contact 99 Niagara Street St. Catharines, On L2R 4L3 Phone: 682-8311

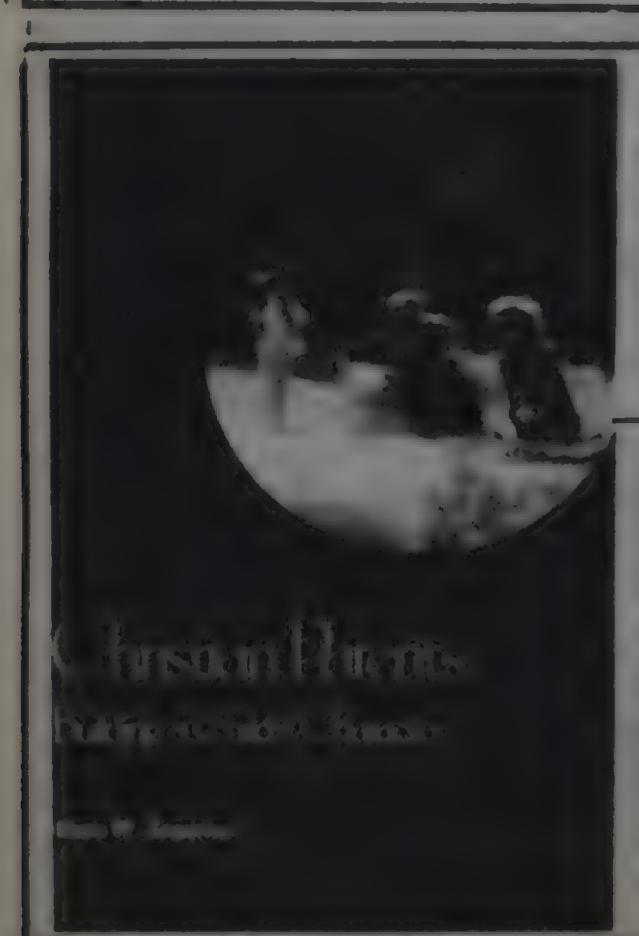
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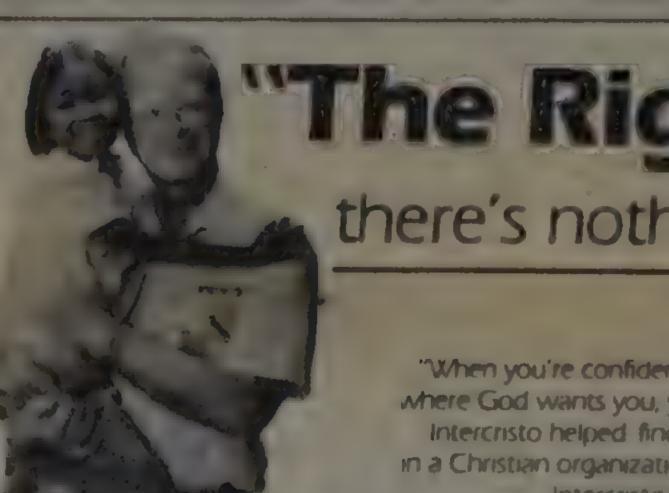
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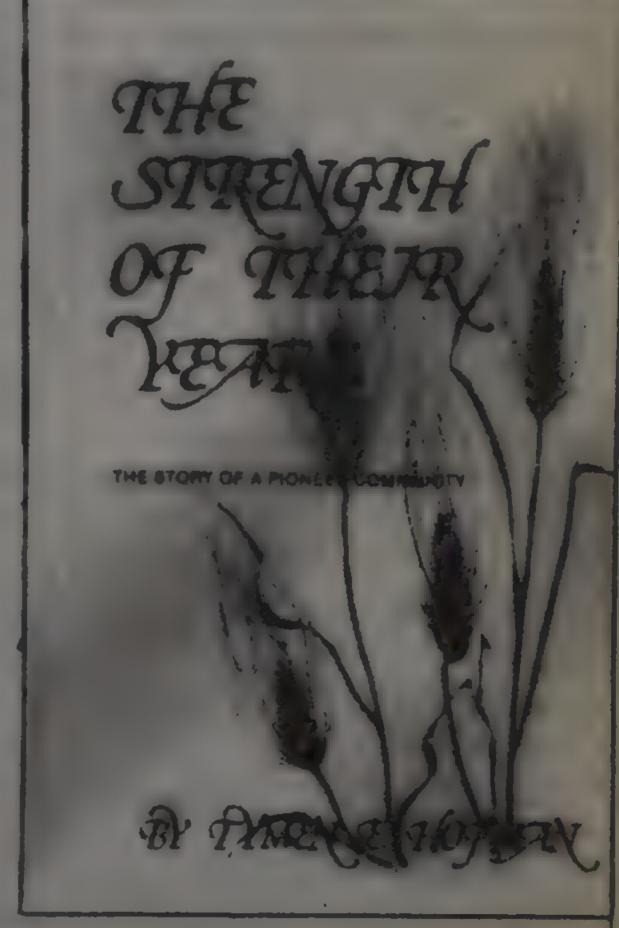
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Guardian Publishing 99 Niagara St. St. Catharines, ONL2R4L3

2nd printing



Events

CALENDAR ofevents

Camp Shalom will hold its 7th annual Fall Fair starting at 10:00 Sept. 15 on Highway 24a outside of Cambridge.

The Committee of concerned members of the CRC of greater Sept. 19 Edmonton invite you to a meeting at 8:00 p.m. in the Chr. High gymnasium.

Sept. 15-22 Glen Rocks, Colorama Fellowship at Rosseau on Lake Rosseau in 22-29 Muskoka.

Sept. 21 & 22 Women's Retreat sponsored by the Committee for Women in the CRC, Grand Rapids, MI.

John Knox Christian School, Brockville, to celebrate its 25th Sept. 22 Anniversary. See ad for further details.

Sept. 22 Organ Concert with Andre Knevel at Calvin Chr. Ref. Church of Dundas at 8:00 p.m.

Sept. 22 Date change of 27th Annual Sunday School Convention; to be held in Hebron CRC, Whitby. Sept. 23 Special worship service celebrating 25 years of ministry of Rev.

Jelle Nutma; Smithville Chr. Ref. Church at 2:30 p.m. Andre Knevel, organist, Renata Heemskerk, Alto, vocalist from Sept. 26

*The Netherlands, in concert at 8:15 p.m. at St. Andrew's Presbyterian Church, 54 Queen St. N., Kitchener, Ont. Sept. 29 -Renata Heemskerk several Solo Concerts, together with organist Andre Knevel, in such places as Kitchener, Guelph, and St. Oct. 5 Catharines. She will also appear in a series of three Thanksgiving Concerts, along with the choirs and brass of the Ontario Christian

Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. Bowmanville: Sept. 29, 8:15 p.m. in Trinity United Church, Church and Division St.; Toronto: Oct. 3, at 8:15 p.m. in St. James Cathedral, King and Church St.; Hamilton: Oct. 5, at 8:15 p.m., in Central Presbyterian Church, Carlton and Caroline St.

Andre Knevel, organist, Renata Heemskerk, Alto, vocalist from Oct. 2 The Netherlands, in concert at 8:15 p.m. at St. George's Anglican Church, 99 Woolwich St., Guelph, Ont.

Oct. 5,6, & 725th Anniversary of John Knox Chr. School, Brampton. Banquet Oct. 6; tickets available at the door.

Oct. 20 "Who Owes Me a Job?" - The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, Woodbridge.

Nov. 16-18 "Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ONL4W 2C2; tel. (416) 625-2262.

Deted

Fri Sept 21 Tues Sept 18 Fri Sept 28 Tues Sept 25 Fri Oct 5 Tues Oct 2

classified ads Thurs Sept 13 8 30a m Thurs Sept. 20-8-30s m

Thurs Sept 27-8-30a m

Deadline for other advertising Wed Sept. 12-8 30a.m. Wed Sept 19-8:30a m

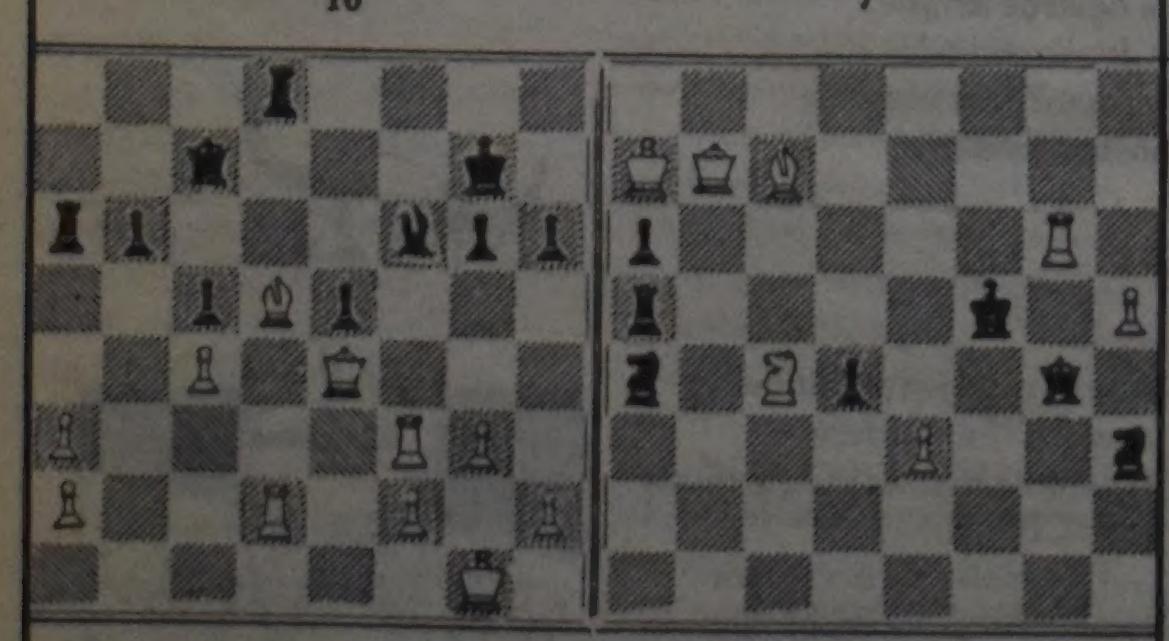
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Let's Play CHESS

Pete Layer

FIRST SERIES OF PROBLEMS IN SEPTEMBER #1016 #1017 Game Position

J.W. Franken. Holland, 1937



White to play and win - 3 pts. Notes

2-mover 2 pts.

1. The positions you see above are typical of the ones appearing in this column. The first, #1016, is a position from an actual game. You are required to find the right moves to win for White. (If White can get the Black Rook for his White Bishop that is enough). Almost the same position occured in #1008.

2. The two-mover, #1017 has been composed by Mr. Franken. The pieces are even, but White has no trouble winning (RxQ or NxR). White however is required to mate in exactly two moves. This makes his job a lot harder. The play of the pieces is fascinating (the whole point of the composition)

3. Please write down the full solution to #1016 and the key and threat, if any, for "1017 The deadline will appear with next week's problems.

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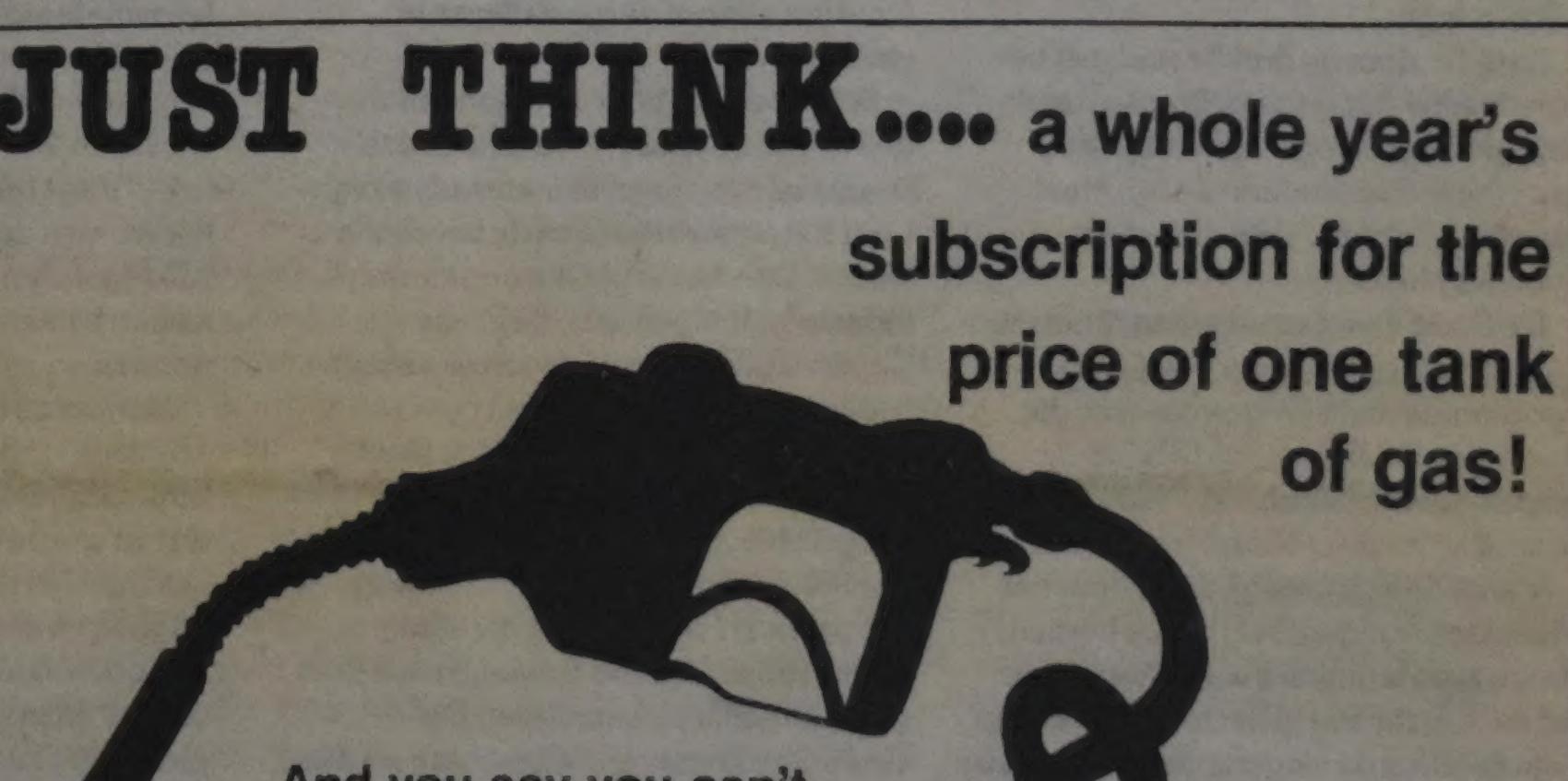
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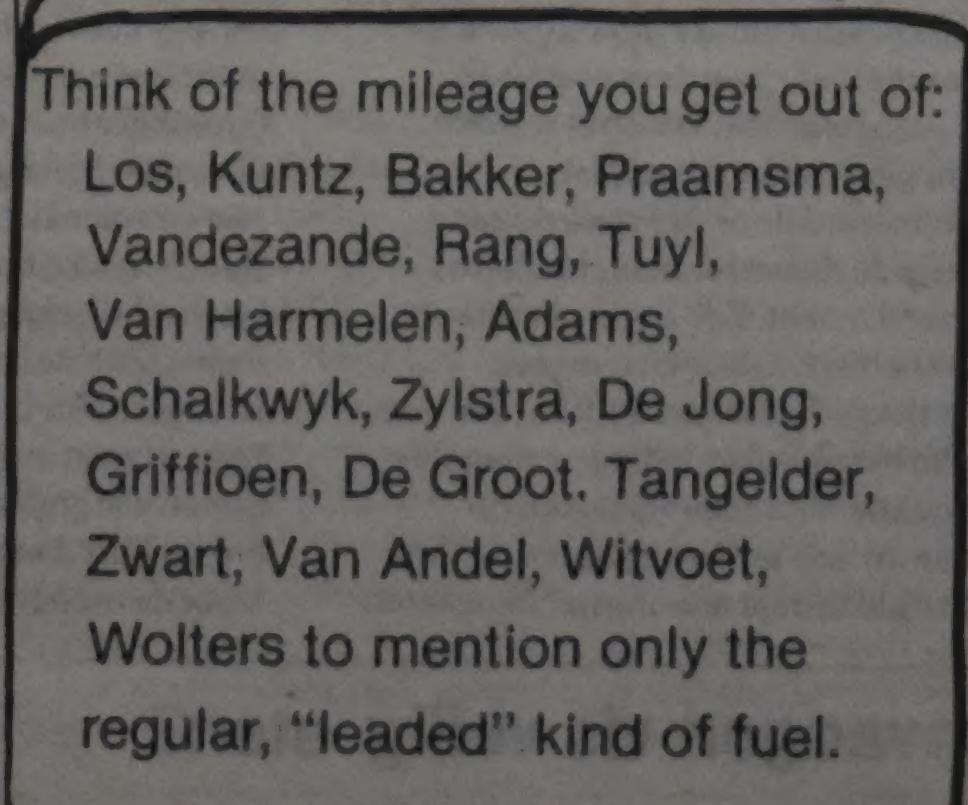
Did you know you can place a free ad in Calvinist Contact's Calendar of Events (see this page)?

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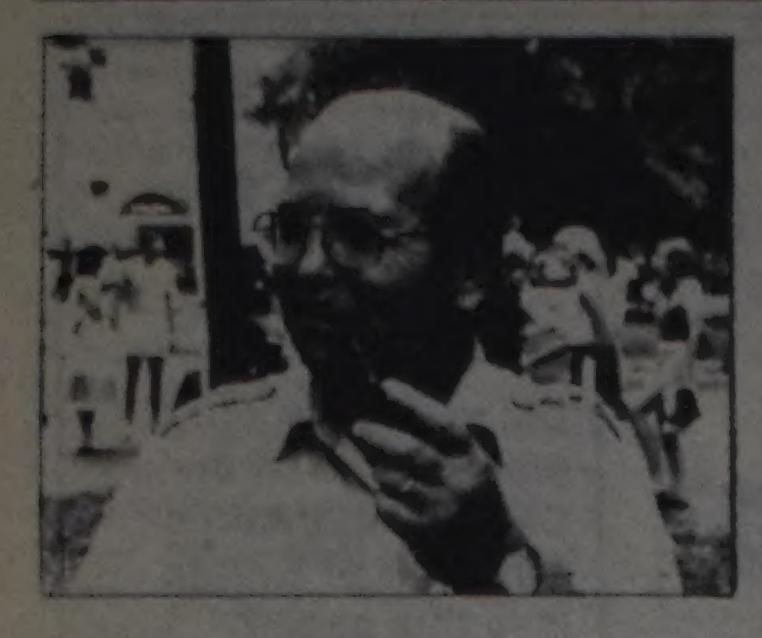
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Dutch



Herman de Jong

Ik heb dus de doopceel gelicht van de hardwerkende manager van C.C. U mag dan de onthullingen van twee weken geleden beschouwen als het eerste luchtige vacantiestukje, al ging het dan ook over een erg serieuze meneer.

Alvorens ik weer een telex ontvang doe ik dit verhaal maar gauw op de post.

Immers, de zomer is al weer voorbij, en ernstiger literatuur is geboden.

Net telefoneerde Jan Koning, mijn socialistiese tuintjesbuur. "Van Halsema," zei hij, "mot dat nou zo? Met al dat geschrief van U heb ie vergeten joen bonen te plukk'n. Die prachtige mooie bonen worren ja stokold en dan smak'n ze ja niet lekker meer. Als ie vanmiddag nog noar de toene goan, zel 'k joe helpen."

Zo rijd ik door de drukke stad met het bonenteiltje stevig vastgebonden op de bagagedrager. Tegen bonentijd kijkt geen mens daar anders van op. Heel gewoon ... nouja ... die man gaat boontjes plukken.

De Gado naar Leeuwarden drukt me opzij. Ik rem hard om een botsing te voorkomen met een leuk dametje die doodsgevaarlijk maar op haar dooie gemak de weg oversteekt. "Hallo," roept ze vrolijk, "Gaat U boontjes plukken?"

Vanaf de Kraneweg kom ik door het Plantsoen te rijden. Hè, hè, de bomen daar geven tenminste wat schaduw. Ik zet me wat rechter in het zadel en bestuur mijn fiets met de vingertippen. 'k Zou nog best zonder handen durven rijden. De vele bonnetjes die ik vroeger uitschreef aan zwenkend-zwierende studentjes weerhouden me ervan. Maar zodra ik de kobbelkeien achter me heb en op mooi 'slicht' asfalt rij, probeer ik het toch even. Ha, dat gaat lekker...

Meteen knettert de luidspreker van
een gele politiewagen die verdekt staat
opgesteld aan de andere kant van de
vijver. "Wil oud-rechercheur Van
Halsema zich op behoorlijke wijze van
plaats A naar plaats B begeven?"
Afgesloten door een schetterlach.
Beschaamd rijd ik verder. Ik hoop dat
mevrouw Bouwsema, mijn vrouw's
beste vriendin, die een paar straatjes
verder woont, vanwege de muggen haar
middagslaapje binnenshuis doet.

Van Halsema's onthullingen

Zo komt Boontje om z'n loontje

Zo, Bedumerweg. Nog een kwartiertje fietsen. 't Is wel wat frisser buiten de stad. Vorig jaar stond ik voor een verrassing. Toen ik bij mijn volkstuintje arriveerde zag ik meteen dat het bonenveldje op een slagveld geleek. Geen boon zat er meer an. Foetsjie! Nou, dan wordt je wel even kregelig hoor. Gelukkig was Jan Koning toen niet aanwezig, anders had ik me ook nog moeten schamen voor de krachttermen die ik gebruikte. Wie gapt er nu een hele bonenoogst! Boontjes waar we het hele jaar van hadden kunnen eten.

Andere mensen zouden moedeloos bij de pakken neerzitten, of zich schreiend hebben afgewend. Rechercheurs doen dat echter niet. Duizend bonen, duizend vingerafdrukken, want bonen pluk je niet met je tenen. Tussen de negende en tiende bos van de tweede rij vond ik het groezelig girobiljetje. Toen was het een koud kunstje om de misdadigers te vinden.

Ik er op af. De boeven woonden aan de Friese Straatweg. Nou is de Friese Straatweg heus geen binnenstads steegje waar het armere deel van de bevolking woont. Dan had ik het me nog kunnen indenken. Integendeel, de Friese Straatweg is een zeer fatsoenlijke straat. In de eerste plaats omdat het op Friesland uitloopt. In de tweede plaats omdat elke rechtgeaarde Groninger zijn geliefde naastebuur gaarne honoreert met het deftige "Straatweg." Stelje voor: Friese Straat, dat klinkt immers zo ontzettend banaal. Friese Weg gaat natuurlijk helemaal niet. De Groninger Bond van Fabrikanten wil die Friezen helemaal niet weg hebben. Daarvoor denderen er teveel trucks gevuld met Groninger Koek, herenkledij en scheepsmotoren over de Friese Straatweg naar de Friese grens.

Men is zich in Friesland dan ook
terdege bewust van de punctualiteit en
frequentie waarmee deze goederen
afgeleverd worden. Daarom worden
Groninger voertuigen zelden
gecontroleerd door de Friese douane,
hetgeen de Amsterdamse chauffeurs
woedend maakt. Één dezer chauffeurs
begon hartelijk te lachen toen een
plichtmatige Friese grensofficier één voor
één zijn bloemkolen-lading omstapelde.
De douane man keek verstoord op.
"Waarom lach je," vroeg hij boos. "Sie
je dat trukkie daar ankomme? Nou kerel,

die het een lading losse radijsies," zei de chauffeur.

Ik stap bedaard af bij het alleenstaande huis. Een bordje: Makelaar in Onroerende Goederen. Laat ie fijn zijn. De deur van het boevenhuis wordt op een kiertje geopend. Aangezien deze mensen door hun zondige daad wel aantoonden dat ze waarschijnlijk al jarenlang de kerk voorbijgelopen hebben en dus niet kunnen weten dat de oude dominee door een nieuwe vervangen werd, stel ik me aan het verlepte mevrouwtje voor als de nieuwe dominee. Voor U daar wat van gaat zeggen: ik moest het wel zo aanpakken, want mijn politieplaatje liep af in 1970.

Er is enige onzekerheid achter het kiertje. "Willum," roept ze schel, "Hier is die nieuwe dominee, je weet wel!" Ja, ja, ook nog vroom doen. "Nou mens," hoor ik, "laat die gozer binne, dan kan hij een borreltje kraige!" Geen Groningers dus. Die hebben meer fatsoen. "Och," zegt het gemene make-up gezicht, "Ik ben Uw naam al weer fergete, was het niet

...?" "Van Halsema," antwoord ik kortaf, mijn dominee's rol vergetend. In zulke gevallen is het wel gewenst het jokken binnen gepaalde grenzen te houden.

Meneer de makelaar zit breeduit achter de keukentafel MIJN bonen te 'streupen'. De echte Groninger zal weten wat dit woord beduid. Voorwaar betekent het niet 'stropen' want dat had hij gisteren al gedaan. Het woord 'streupen' is afkomstig van het Engelse woord "to strip", waarschijnlijk door de Groninger kustvaarders meegepikt uit de slechtere buurtjes van de Engelse steden waar ze bedachtzaam en kalm hun weekenden doorbrachten.

Ik zeg, "Aardig dat Uzo maar voor andere mensen die boontjes gestroopt en gestript hebt. Da's nou nog eens echte naastenliefde." Hij kijkt mij Bolsomfloerstaan. Ik laat als een echte Groninger boer de ongestreupte bonen door mijn hand glijden. "Tjonge," zeg ik met een glimlach, "Dat konden wel echte Bedumerweg boontjes zijn." Mevrouw laat het borrelglaasje op de bonenbult vallen. Zachte bekomst. Dan zegik, wat strenger, "Als U nu klaar bent met die bonen - mijn vrouw heeft de langste bonen wel graag in drieën gedeeldbrengt Uze dan even aan? Zeer verplicht. Voor de moeite van het plukken en

draden mag U gerust een maaltje achteruit houden hoor."

De makelaar begint zich te roeren.
"Wie (enige vloeken die een Groninger
nooit over zijn lippen zou kunnen
krijgen) geeft Uhet recht..."

Verveeld leg ik het girobiljetje op de tafel. Mevrouw rent al naar de deur. Meneer de makelaar in onroerende goederen steekt op ontroerende wijze zijn polsen naar me toe. "Vooruit dan maar," bromt hij, "mazzel hebben we nog nooit gehad."

Ik duw de polsen van me af. "Laat ik nou mijn boeien thuisgelaten hebben," zeg ik. Hij: "Ik wist meteen al dat je geen dominee was maar één van die aftandse Groninger smerissen." Daarin had hij natuurlijk gelijk.

Ik naar huis. Twee uur later sjort beheerder Oosterhof twee grote plastieke zakken naar boven. Aan een der zakken een kaartje. "Hiermede betuigen we onze dankbaarheid. We zellen het nooit weer doen. Tenminste niet van Uw rottuin..."

Oosterhof snapt er natuurlijk niets van. Ik vertel hem het hele verhaal. Dan lacht hij ... en Friezen kunnen lachen, hoor. De Zuiderflat staat op zijn fundamenten te trillen. 't Wordt te bar. Margriet krijgt hem tot bedaren met een kopje water. In zijn gezicht. "Zo komt boontje om zijn loontje." hijgt hij tot afscheid.

Zo. lk ben er. Meneer Koning staat al op me te wachten. "Hoe ist' jong?" vraag ik. "Och, zinkens in kneien, kop vol stro, maar kloag'n mogen we ja niet meer met de A.O.W." Al gauw loopt mijn teiltje over. Van dankbaarheid. "Ik heb nog wel'n plastieken puutje," zegt Koning, "Bindt dei moar aan 't stuur. Moar den mout ie wel mit twai handen rieden, heur."

Onderzoekend kijk ik hem aan. Zijn stoens gezicht verraadt niets. Toch lichten zijn ogen me vriendelijk toe. Dan probeert hij te knipogen.

Kunnen we in Ontario gevangen vis veilig eten?

Jim Saydak

(Canadian Scene) — Voor de meeste hengelaars is het vangen van de vis slechts het begin van de pret.

De rest van de pret begint als de zelf gevangen vis schoongemaakt is en in de pan gebakken wordt boven een houtvuur.

Maar die zelf gevangen vis, die er waarschijnlijk gezond en smakelijk uitziet kan wel eens minder geschikt zijn voor menselijke consumptie dan men denkt, aldus de Ontario Minister of Environment. Geleerden uit Canada en uit de Verenigde Staten hebben vissers gewaarschuwd dat vis, vooral de vis die in de omgeving van de Grote Meren gevangen is, schadelijke chemicaliën kan bevatten. Deze verklaring kwam van Dr. John Leatherland van de Universiteit van Guelph.

In sommige Noordamerikaanse staten is een waarschuwing gepubliceerd om de vis niet te eten en dat geldt in het bijzonder voor grotere vissen die veel bacterie vergiften kunnen bevatten.

Ontario gids

In Ontario geeft het Ministry of the Environment al sinds 1978 jaarlijks een gids uit betreffende de eetbaarheid van vis die in provinciale wateren gevangen wordt.

In The Guide to Eating
Ontario Sport Fish kan men
lezen dat vis uit meer dan 1300
meren en rivieren in Ontario
voor dit doel onderzocht is. En
men concentreert zich hierbij in
het bijzonder op de
aanwezigheid van 19 soorten
vergiften, zoals kwikzilver,

insecten delgende middelen zoals DDT en andere chemicaliën zoals PCB's, mirex en HCB.

Het ministerie heeft deze gegevens op overzichtelijke wijze gepubliceerd in deze gids, en aan de hand van de tabellen kan de hengelaar gemakkelijk vaststellen of en hoeveel van de door hem gevangen vis zonder gevaar gegeten kan worden.

Als de hengelaar thuis komt met een net vol baarzen van zeg maar — 30 centimeter en als hij die in Lake Simcoe gevangen Vervolg op pagina 23.



Canadian
Scene



Als je't mij vraagt

Syrt Wolters

Avondmaal vieren op een conferentie?

Sommigen onder mijn lezers herinneren zich wellicht dat ik nogal critisch was toen in 1982 op een conferentie van de AACS op Whidbey Island tijdens de middag-lunch het Avondmaal bediend werd zonder enig officieel kerkelijk toezicht. Zelfs kinderen werden toegelaten tot deze avondmaalsviering. Dat zat helemaal niet lekker met me. Daarom wijdde ik er een artikel aan in Calvinist Contact, en opperde mijn ernstige bezwaren.

Onlangs waren mijn vrouw en ik in Ontario en hadden de gelegenheid om de ICS conferentie in Niagara Falls bij te wonen, gedurende het weekeinde van 4 augustus. We hebben er erg genoten. Het thema was: "Joy in Living." Dr. Gordon Spykman was de spreker die het thema voor ons introduceerde. Welnu, dat is hem wel to evertrouwd. Het treft me steeds weer dat Dr. Spykman zo fris is in zijn benadering van z'n onderwerp en het talent heeft om de attentie van z'n hoorders gevangen te houden van a tot z.

Slechts één opmerking: Dr.
Spykman moet proberen om
een andere anecdote te vinden
waarmee hij z'n rede inleidt. De
mop die hij deze keer vertelde,
heb ik geloof ik, voor de derde
keer gehoord (Dit is ook als een
grap bedoeld).

Het was een goede conferentie. Afgezien van een onderdeel van een stukje drama waarin the schepping van Eva was uitgebeeld, wat ik niet kon waarderen, het geheel van de conferentie was heel goed. De groepvergaderingen (workshops) waren voor zo verik heb bijgewoond, ook heel goed. De discussies varieerden van Joy in Marriage tot Joy in Retirement. (daar ben ik natuurlijk heen geweest. Ik wilde wel eens weten wat me te wachten staat als ik, in de toekomst, met pensioen ga).

Deze sectie vergadering was inderdaad erg interessant, vooral in aanmerking genomen, dat ze geleid werd door een jongedame!
Mejuffrouw Rika van der Laan deed ons netjes uit de doekjes hoe we, ook bij het ouder

Meer vrouwtjes

Hartelijk dank aan Ann
VanderVies in Sarnia, Mrs. G.
Kaemingh in Emo en S.
Klaver in Stratford die ons hun
copie van het gedicht "Het
Vrouwtje van Stavoren"
toestuurden. We konden het
schrijven van de 84 jarige S.
Klaver best ontcijferen hoor!
BW

worden, onze gaven en talenten ten dienste moeten stellen van Koning Christus.

Ja — het avondmaal werd gevierd ook op deze conferentie. Niet informeel als tijdens een lunch zoals in 1982 in B.C., maar officieel, onder het toezicht van een plaatselijke (Chr. Ref.) kerk. Aanwezige personen, die in hun eigen kerk in het ouderlingenambt waren werden verzocht te helpen bij het uitreiken van het brood en de wijn.

De dienst stond onder de leiding van Ds. Herman Praamsma en het Woord werd bediend door Ds. Kenneth Baker van Hamilton. Ondanks de bijna ondragelijke hitte, was het een prachtige dienst. Ook de viering van het heilig avondmaal vonden we ontroerend mooi.

Er waren misschien wel 30 of 40 ouderlingen, die, toen het zover was, elk met een presenteerblad, waarop 2 glazen met vruchtensap en 2 cadetjes. Elke ouderling nam twee rijen stoelen voor z'n rekening. De ouderling nam een stukje van het kadetje en gaf dan het broodje aan de eerste in de rij stoelen met de woorden: Dit is het lichaam van Christus wat voor u gebroken is; Deze persoon deed hetzelfde door ook een stukje te nemen en het broodje door te geven aan zijn/ haar buurman/vrouw met

dezelfde woorden. De glazen sap/ wijn werden op dezelfde wijze doorgegeven van de een tot de ander. Ook de kinderen waren ingeschakeld. Niet door het persoonlijk deelnemen van de elementen, maar door het broodje en het glas wijn/ sap door te geven aan de volgende persoon met dezelfde woorden.

Het was een viering van het heilig avondmaal in waardige stijl en met een ontroerende werkelijkheid. Persoonlijk had ik geen enkele moeilijkheid om hieaan deel te nemen. Hoewel, ook in deze dienst, zoals in menige kerkdienst wanneer het avondmaal bediend en gevierd wordt: De uitnodiging is tot allen die al hun heil in Jezus

Christus zoeken en Hem
aanvaarden als de verlosser van
al hun zonden. Het
waarschuwende woord dat
ieder die onwaardig van het
avondmaal gebruik maakt en
zich een oordeel eten en
drinken zou, wordt doorgaans
weggelaten. Dat vind ik een
gemis en holt het beoefenen van
de tucht in de kerk uit. Daar is
toch al niet meer zo veel van
over. Ik zou het betreuren als dit
nog verder zou afslijten.

Avondmaal vieren op een conferentie? Als het gedaan wordt zoals in Niagara Fails — waarom niet?

Syrt Wolters heeft een kappersbedrijf in het Empress Hotel in Victoria, B.C.

Kunnen we in Ontario gevangen vis veilig eten?

... vervolg van pagina 22.
heeft, dan kunnen die vissen
zonder enig gevaar gegeten
worden. Maar als hij trots met
een baars van een halve meter
thuis komt uit de St. Clair River,
dan kan hij die maar beter
opzetten om hem trots aan zijn
vrienden te kunnen tonen, want
volgens analysten van het
Ministry of Environment is die
vis beslist oneetbaar.

Niet alle soorten zijn door het ministerie op deze wijze onderzocht. De meeste meren waar hengelaars regelmatig komen zijn echter getest, en bovendien een aantal meren waar de pollutie een ongezond niveau dreigt te bereiken omdat zij in de buurt van pollutie veroorzakende bronnen zijn.

Critiek op gids

Er is echter ook critiek geuit over deze gids. De meeste klachten komen over de hoofdstukken betreffende de Grote Meren. Lance Males van de Ontario Federation of Anglers and Hunters accepteert het advies over de noordelijke meren, maar hij zegt dat 'het geven van advies over de raadzaamheid van het eten van in de Grote Meren gevangen vis uiterst moeilijk te geven is.'

Wat zijn dat dan voor chemicaliën en op welke wijze benadelen zij Uw gezondheid? Veel van de chemicaliën worden aangeduid met letters, zoals PCB en HCB, die voor leken niets betekenen. De geleerden geven ook toe dat de meeste van deze chemicaliën niet meteen tot onaangenaamheden leiden, maar op de lange duur kunnen zij tot kanker leiden. Laboratorium experimenten en het aantreffen van tumors aan vissen die in meren en rivieren gevangen zijn, heeft onder de researchers tot ongerustheid geleid.

Dr. Leatherland zegt dat hij zijn gezin beslist geen vis laat eten uit de Grote Meren. 'Wij weten eenvoudig niet of het veilig is dat te doen' zo zegt hij.

Test van vis eters

Momenteel is men bezig met het nemen van bloedproeven onder vissers die regelmatig vis eten en men test hen in het bijzonder op het gehalte van PCB in hun bloed. Het ministerie heeft door dit contact met een aantal hengelaars ook vastgesteld dat deze vissers zich over het algemeen niets van het advies van het ministerie aantrekken en net zo veel van hun vis eten als wij willen.

'Deze mensen' zo zei hij, 'nemen deel aan een experiment dat ethisch gezien nooit officieel ondernomen zou kunnen worden. Immers, men kan niemand vragen om vergiftige vis te eten, maar deze mensen doen dat willens en wetens.'

De vergiften blijven in het lichaam van de mensen, net zoals dat bij de vis gebeurd is. Daarom is het over het algemeen ook veiliger om kleinere vissen te eten, omdat daar nog niet zoveel vergif in zit.

Volgens de gids van het ministerie is het vlezige ruggedeelte van de vis het veiligst om te eten, omdat daar het minste vergif zit. De meeste chemicaliën hopen zich op in de huid en het meer vethoudende

deel van de vis. En aangezien voor het testen van de vis het vlees gebruikt wordt net onder de rugvin, kan het zijn dat een vis die als veilig wordt aangemerkt toch vergif bevat in de rest, zoals de huid en het ondergedeelte van de vis.

Het boek kan aangevraagd worden bij het Ministry of the Environment in Toronto. In afgelegen gebieden kan het ook verkregen worden in bier- en drankwinkels.

Sowjets willen geen verenigd Duitsland

De Sowjetunie kijkt met argusogen naar elk nauwer contact tussen beide Duitslanden. Het systeem van bevriende en onder controle gehouden bufferstaten dat Stalin ter beveiliging van de Sowjetunie ontwierp, stort namelijk in elkaar op het moment dat het tot een hereniging van Duitsland zou komen.

Dat is een belangrijke zorg voor Moskou op een ogenblik waarop de verhouding met Amerika op een dieptepunt is beland.

En die Russische
ongerustheid wordt natuurlijk
niet weggenomen door
recente opmerkingen van
president Reagan. Reagan
heeft namelijk duidelijk
gemaakt dat elke interpretatie
van de akkoorden van Jalta
van 1945 die een permanente
goedkeuring van de verdeling
van Europa in invloedssferen

zou inhouden, voor Amerika onaanvaardbaar is. Heel gemakkelijk kan men uit zo'n opmerking het verlangen destilleren naar een terugdringing van de Russische invloedssfeer.

En met dit soort gedachten zijn we dan weer rechtstreeks terug naar de koudeoorlogsfilosofieën van de jaren vijftig.

Met de post naar de universiteit

Aan de open universiteit in Heerlen hebben zich tot dusver 9.000 mensen laten inschrijven voor een schriftelijke curses in een van de zeven studierichtingen die de universiteit biedt. Elke dag komen er nog enkele honderden bij.

Voor het eerste studiejaar van deze nieuwe vorm van studeren wordt gestreefd naar 13.000 cursisten en dit aantal wordt ruimschoots gehaald, zo heeft het bestuur laten weten. De

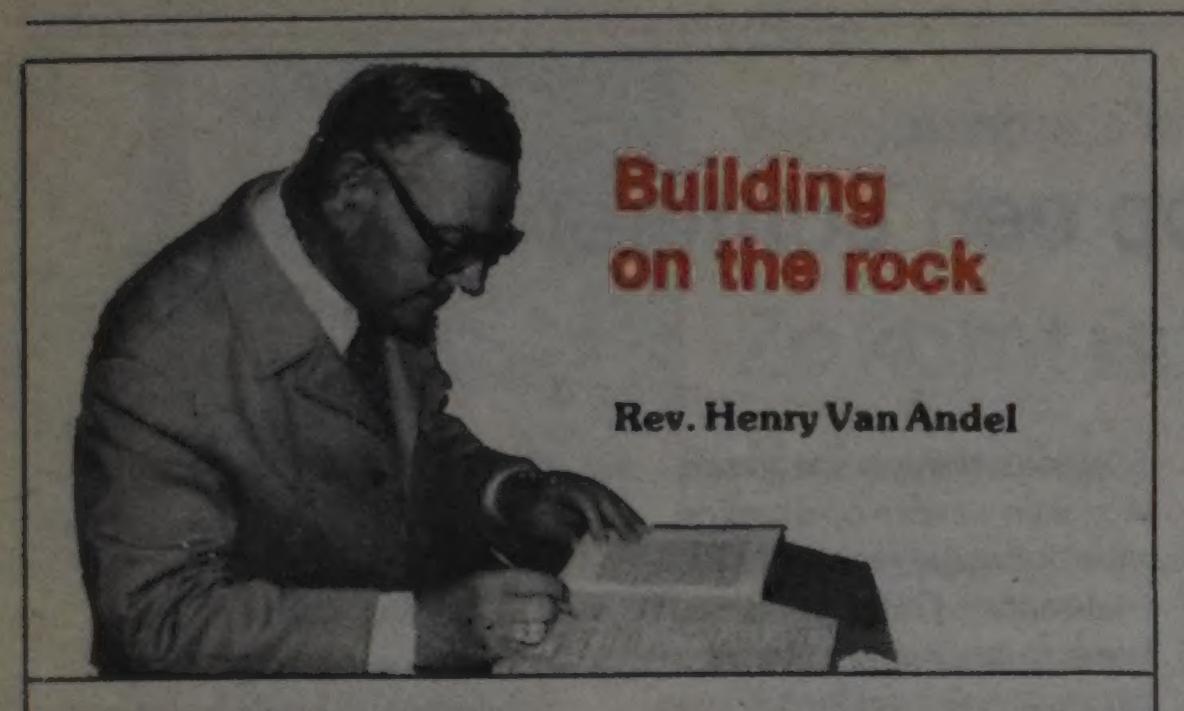
studenten kunnen straks voor begeleiding van hun studie terecht bij achttien studiecentra die over het hele land zijn verspreid.

Ongeveer de helft van de inschrijvers wil rechtsweten-schappen gaan doen. Een vijfde heeft cultuurwetenschappen gekozen en 15 procent economische wetenschappen of bedrijfs-en bestuurswetenschappen schappen.

De open universiteit wordt op

26 september officieel door koningin Beatrix geopend. Dan zullen ook de eerste cursussen aan de studenten zijn verzonden.

Books



The model

Pray then like this. (R.S.V.)
This is how you should pray. (N.I.V.)
Matthew 6:9a.

Luther called the Lord's Prayer the greatest martyr.

Or course, Luther was prejudiced in his judgment
because of his conflict with the Roman Catholic Church.
Yet, it is questionable whether not only in the Roman
Catholic Church, but also in Protestant churches the Lord's
Prayer has not become too much a routine prayer for everyone.

There are two things which we must underscore. First, the Lord's Prayer is not a prayer for everyone, but only for true believers. We have already seen several times that the Sermon on the Mount was directed to Jesus' disciples. This is also clear when we read the above-mentioned words.

The Revised Standard Version left the word "you" out. This is incorrect, because the original Greek text has it. In this respect the translation of the New International Version is better. And this is also the case with the King James.

Only those may pray the Lord's Prayer who are truly God's children in our Lord Jesus Christ and who through Him know that God is their reconciled Father.

With the Lord's Prayer we are not on common ground. Secondly we must underscore the words "like this." Here the R.S.V. is very correct. Jesus taught this prayer to His disciples not only with the purpose that they should repeat it literally, but also that they should use it as a model.

It is, of course, not wrong to repeat it, but apart from that we should pay full attention to it as an example for all our prayers. They should be directed to the Lord in the same spirit, with the same discipline, the same soberness and the same childlike trust.

Then in our own prayers we will also find our way to our Father in heaven.

have sometimes felt uneasy

about how little we have really

accomplished in the years we

The author likes to get the

point across that leisure time is

every person is privileged to

have, and the proper use of

leisure time can and should

materialism, and how easy it is

wanting bigger and better things

She devotes a chapter to the

for ourselves and our families.

bring us closer to God.

She takes a look at

to get caught in the trap of

important, that it's a special time

have lived.

Rev. Henry Van Andel

Leisure

Van Andel is a retired pastor living in Burnaby, B.C.

Whatourcallingis

It's about time, Jeanne E. .

Sherrow: Zondervan Publish-

ing House; 121 pp., softcover.

Berta Hosmar, Whitby, Ont.

In this book the author,

resources, takes a look at

another asked ourselves,

Jeanne E. Sherrow, associate

professor of leisure studies and

leisure, lifestyle and Christianity.

All of us have at one time or

"Where does time go, there just

aren't enough hours in the day."

doing enough for God, and we

We have felt guilty about not

True Story

A revolution and a priest

Why Kill a Priest, Harvey Steele, Crown Publications, Burlington, Ont.; 123 pp., \$8.95 pbk. Barbara Hudspith, Dundas, Ont.

With such a sensationalistic title, I expected a novel. By the end of the preface I thought I was facing the spiritual journey of a modern-day martyr soonto-be saint of the Roman Catholic church. But I encountered neither.

of the murder of Canadian priest, Father Arthur MacKinnon on June 22, 1965 in the Dominican Republic. The author presents the man as he was — a flesh and blood Christian who wrestled with bouts of stubborness and anger and who was known to roll up his sleeves for a round of fisticuffs when riled.

"By popular consent, Art MacKinnon has been called a martyr for justice, for love of others. Art was not an intellectual. As one of his brothers said, "He wasn't interested in any revolutionary cause in the Dominican Republic. He was just motivated to help people who needed help.' Art was in favour of the revolution because he was against the tyranny of a cruel dictator who brought on political chaos and corruption. The revolution promised change and a better future."

The book also details the history of the Scarboro Foreign Mission Society and is written by Harvey Steele, a member of that society who has worked as a missionary in both China and the Dominican Republic. It includes a brief outline of Art

MacKinnon's roots in eastern Canada and his growing up years. The author deals quite thoroughly with the political context in which the young priest found himself — the death of Trujillo and the ensuing revolution. He takes pains to represent the United States as a meddling, greedy super-power that protects its own interest at all costs. The priest's death is seen as an intentional byproduct of U.S. aggression. Arthur pleads for the release of innocent villagers who have been imprisoned as revolutionaries and in return is riddled with bullets by two local police officers just outside Monte Plata — the place he calls

Harvey Steele goes on to discuss Liberation Theology,

the state of the Christian Church in Latin America and the rise of powerful multinationals that bleed the life from developing countries.

This book is simple and profound. It documents a tragedy and presents us with a hero. It does not oversimplify the complex nature of Latin American politics but does attempt a clear representation. It gives helpful insights into the Latin American mind and the patronage that exists between church and state.

A worthwhile biography of a Canadian figure and a clear-cut discussion of the politics of a developing nation and the call to involvement, even martyrdom, in matters of justice and compassion.

Morals

home.

A call for Christian activism

Bad News for Modern Man.
An Agenda for Christian
Activism, Franky Schaeffer;
Crossway Books, Westchester,
Ill., 1984; softcover, 183 pp.,
price \$7.95 US. Rev. Johan D.
Tangelder, Strathroy, Ont.

Franky Schaeffer, the son of the late Dr. Francis Schaeffer. does neither mince words nor pull punches. He believes that the tone and the message of his new book stand in the tradition of the outspoken pamphleteering practised by the American Revolutionaries, the abolitionists, the civil rights activists and environmentalists. He strongly condemns abortion and takes evangelicals to task for not doing anything to stem the tide of inhumanity"... the evangelical establishment sleeps on, ironically finding more and more reasons to do less and less about a deteriorating situation."

activism. If we don't protest now, the stranglehold of secularism and the downslide of morals will destroy us. And as we face the brutality and expansionism of communism, we cannot be pacifists. "Weakness, pacificism, and appeasement," he warns, "have always produced war not peace when used to counter totalitarian evil. To propose these solutions to communist aggression is true warmongering, however, well intentioned."

He calls for Christian

Franky's book is a sharply worded polemic. He is straight forward in his critique of where we are right now in history. He names institutions and Christian leaders right out. He says of the Reformed Journal that it has "a sad history of deliberately equivocating instead of taking a

clear Christian stand."
Christianity Today, North
America's major evangelical
magazine, is said to have "subtly
shifted from its previously solid
evangelical base." The
publishing companies
Eerdmans, Zondervan and
Intervarsity don't escape
criticism either.

Franky writes from a reformed world and life view. Besides his criticism, he has many positive things to say, and he says them well. However, his straight-forward approach will turn many people off.

The very people he wants to reach will not listen. This is too bad.

Despite some of my negative remarks about the book, I still hope that it will be widely read. The issues Franky raises ought to be the concern of every Bible believing Christian. We need each other today as orthodox Christians. Shouting at each other doesn't improve relationships. Franky appeals for an ecumenicity of orthodoxy. I agree. But orthodoxy and love should join hands. This is what the late Dr. Schaeffer repeatedly advocated in lectures and in his books.

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thinking he's only doing his duty. The author also discusses life stules and value systems and

his family and himself while

workaholic, who often neglects

styles and value systems and admits that once, in the prime of her life, she was so tired from overwork and over involvement that she suffered from "burnout", and had to take a forced rest. So she speaks from experience when she advises us to take time once more to enjoy the Creator and the wonder of His works. This is not a "Whatto-do-in-your-leisure-timebook", but rather a guide to "Teach us to number our days and recognize how few they are, help us to spend them as we

The author does not really tell us anything we don't know yet, but it's good to realize once more what our calling is, and how we should live to give God the glory. Recommended.

should" (Ps. 90:12).

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by Lini R. Grol

based on her experiences during the last part of World War II in Nijmegen and all the way up to Heerenveen.

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